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mission bulletin

MONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST

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TENTH ANNIVERSARY ISSUE

CONVERT SATURATION POINT IN TAIWAN

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CONTENTS

EDITORIAL *Page*

Tenth Anniversary Issue 1

FEATURES

Faith Behind the Bamboo Curtain ..... *Fides* 3

Convert Saturation Point in Taiwan ..... *By Rev. Ivar S. McGrath* 6

Japan's Population Problem 15

MISSION CATECHETICS AND LITURGY

Missionary Approach to Catechetics ..... *By Rev. John Hofinger* 20

NOTES AND INFORMATION 34

PRESS REVIEW 42

COMMUNIST POLICY 49

NEWSBRIEFS 57

BOOK REVIEWS 67

MISSION CHRONICLE

Burma 69

Ceylon 69

China 72

India 78

Japan 91

Korea 94

Malaya 96

New Guinea 96

Pakistan 96

Philippines 97

Taiwan 99

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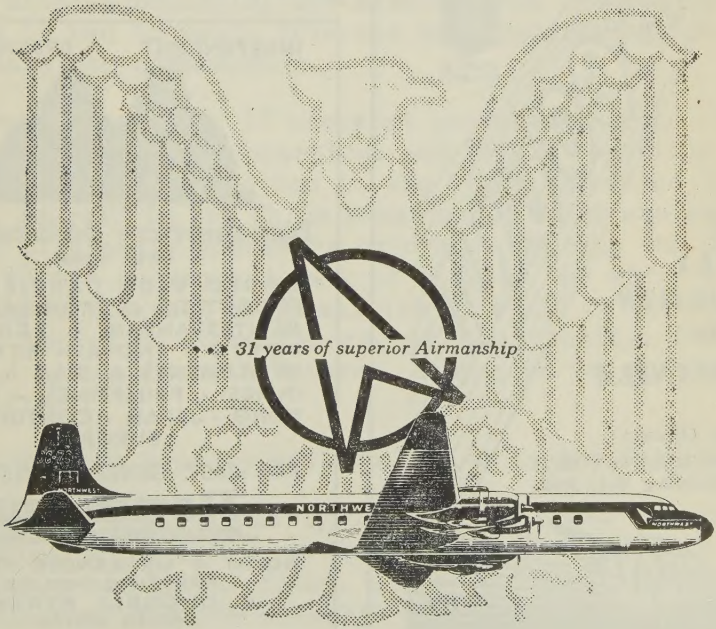

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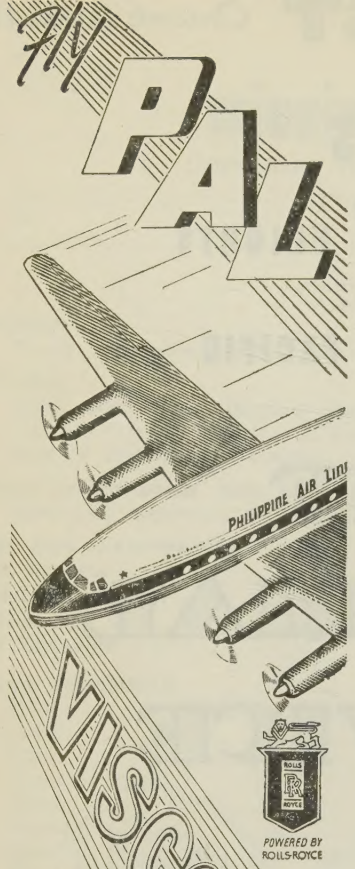

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教廷駐華公使館
NUNTIATURA APOSTOLICA
IN SINIS

December 28th, 1957.

ear Father Editor,

MISSION BULLETIN has a longer history than the ten years he present issue intends to commemorate. It goes back to the istorical event of the "Primum Concilium Sinense" (1924) and its oundation by the Synodal Commission. I call it "historical" be-ause it marked a turning point in the missions of the Orient.

The various names under which this periodical has appeared, Collectanea Commissionis Synodalis, China Missionary, Etudes issionnaires, Mélanges Missionnaires, China Missionary Bulletin nd, now, MISSION BULLETIN) are a reflection of the changing vi-issitudes it had to meet. This was particularly the case during he ten years you commemorate.

From the learned, if somewhat ponderous, trend of the ollectanea and the more practical and lively reporting of mis-ionary experiences by the men in the field as edited by Father rancis X. Legrand in the China Missionary, which was an efficient upport of missionary endeavors before and during the Communist pheaval, to the subsequent task of keeping the world at large nformed about the vast Asian missionary field in the light of the remendous impact of communism versus Christianity, the hopes ntertained by the Council Fathers, I am glad to state, have been ell-fulfilled.

May they be equally well-fulfilled in the future!

In China, I particularly noticed the great advantages that ccrue to missionary work from the pooling of missionary experien-es by the very men in the field. I should like to express the urther hope that MISSION BULLETIN may become the common meeting lace of all the missioners in the Far East,

Asia is a vast world and a very complex one indeed. It has, however, many points of contact, and what may be called a common substratum of civilization that make Far East missioners feel very much at home wherever they go.

The storms that have buffeted the Church in the past have been instrumental in the providential scattering of fruitful seeds to fields afar. So also the Communist storm may be instrumental in uniting all the missioners of the Far East through the pages of MISSION BULLETIN in order that they might better meet the challenge of the day. It is a challenge that could hardly be greater: at once a serious menace and a tremendous hope.

May MISSION BULLETIN substantially contribute to meet it successfully;

- through your devoted service,
- through the wholehearted contribution of our fellow missioners; and
- through the unstinted support of all those who want Christ known and followed everywhere.

Gratefully yours in Christ,

+ Ant. Riberi

Archbishop Antony Riberi
Apostolic Internuncio to China

Editorial

TENTH ANNIVERSARY ISSUE

AS MISSION BULLETIN enters its tenth year of publication it has already weathered as many crises, vicissitudes and successes as are usually the lot of periodicals which have a much longer history of publication. War, persecution and exile have failed to still its voice as witness to the persecuted Church in China and to the missionary apostolate in the Far East.

The initial issue appeared January 1948, under the title *China Missionary*, in Shanghai. It was sponsored, then as now, by Archbishop Antonio Riberi, Papal Internuncio to China as a clergy review for all China. Father F.X. Legrand, presently editor of *Christ to the World* was its first editor.

In June 1949 the last number of *China Missionary* was published in Shanghai. The Communists had just taken the city, and the oppressive measures of the Red rulers, felt by many of the free publications that failed to follow the party line forced the magazine to suspend publication on the mainland. Father Legrand was later arrested and imprisoned for two and a half years in Shanghai.

Monsignor Martin Gilligan, then Secretary to Archbishop Riberi, insisted that the magazine, the voice of the missioners and the Church in China, should not be silenced; that although it had been exiled from China, it should raise its voice in Hong Kong to record the glorious chapters of the Church in China, as it underwent one of the most cruel persecutions in history.

Father Nicholas Maestrini, although overburdened with his duties and tasks as director of the Catholic Center in Hong Kong, generously offered his services as editor. To help Father Maestrini in this additional task, Father Leo Bourassa, a missioner from Shanghai and Father Thomas Bauer, a missioner from Kweilin, South China, were appointed as assistant editors. When Father Maestrini left for America in 1950, Father Bauer assumed his post as editor.

In 1950 the exodus of more than 5,000 Catholic missioners began. Most of them had been beaten, imprisoned, put on trial and in many cases sentenced to death. They arrived tired, sick and broken, but each had a story to tell of the diabolical oppression, torture and cruelty that is communism. Their story has been recorded for posterity in the thousands of copies of MISSION BULLETIN that are now filed in libraries in nearly every country of the world.

From 1950 to 1955 the editors of MISSION BULLETIN interviewed more than 4,000 expelled missioners from China, Protestant as well as Catholic. From their individual accounts of persecutions, suffering and oppression in every region of China, an objective picture of the anti-religious policy of Red China was pieced together.

With the exit of all but a few missioners from China during the last two years, the bamboo curtain has slowly

descended and news of the Church in China became scarce and fragmentary. Nevertheless, MISSION BULLETIN continues to maintain its contact with the persecuted Church in China reporting and documenting any and every piece of information, in order that the complete story may be told.

With the beginning of 1953, the job of editor was undertaken by Father Mark Tennien, an experienced China missioner and author. Under his guidance the *China Missionary* became the *Mission Bulletin,* a regional periodical devoted to reporting the mission apostolate of the Far East. This format, enthusiastically approved by Archbishop Riberi, was continued and constantly improved by Father Tennien's successors, Father Anthony Maloney and the present editor.

The expansion of the format of MISSION BULLETIN has been dictated by several factors. When the missions in China were closed, the expelled missioners took up work in other countries of the Far East. From these came the request for information on the missionary activities of all Asia in order to communicate experiences, and to make known solutions given to problems which they discovered were often similar in the different mission fields of the Far East.

Then, too, practically all the mission fields in Asia share a common problem in communism. The tactics the Communists use in pursuing their goal of subversion and infiltration, are the same, whether they operate in China, Korea, Japan, Vietnam, Indonesia or India. The Asian brand of communism has a common source and headquarters, Peking. Hence the need for Catholic missioners in this area to share their experiences with this problem, and pool their information on ways of successfully combatting this mutual threat.

Through its printed pages MISSION BULLETIN hopes to serve as an important means of communication among all the missioners of Asia. With their cooperation this periodical can increase its coverage of all aspects of the missionary apostolate in the Far East — from Korea to India.

As a further step in this direction, in addition to our regular departments, a section is now being devoted each month to *Mission Catechetics and Liturgy*. The articles and reports for this section will be collected from every country in Asia by the Institute of Mission Apologetics in Manila directed by Father John Hofinger. These timely articles and observations on an important phase of missionary work, will be of interest and help not only to missioners in Asia, but also to members of the Hierarchy, clergy and religious in all parts of the world.

In like manner, MISSION BULLETIN will strive to report fully the future developments here in the Far East, of the Catholic press; the apostolic use of mass communications; and the lay apostolate. It will continue to bring its readers accounts of success and problems as well as the human interest stories that make up the everyday life and work of the missioner.

Finally, MISSION BULLETIN is a magazine by and for every Catholic missioner in the Far East. It is their cooperation and interest that make this monthly magazine possible. May its next decade of publication be as successful as the ten years we commemorate with this issue. We believe that it will.

A Fides report describes the heroic resistance to the anti-religion campaign in Red China —

Faith Behind The Bamboo Curtain

IN its efforts to create the impression that the majority of Catholics are heartily going along with the Communist Party, the Chinese Communist press continually speaks about the success of the *Patriotic Association* and tries to create the impression that Catholics are striving to eliminate a certain *Rightist minority,* a minority that is supposed to be given to *subversive activities,* from the Church.

The press gives much space to accusations made by *Patriots* against *non-Patriots.* From Mukden to Canton, from Chungking to Shanghai, from north to south and from east to west, the same accusations are repeated indefinitely. These charges against Catholics, as the following examples will show, are singularly illuminating.

They proclaim that Catholics must submit unconditionally to the Holy See;

They went to the Peking Congress aiming to sabotage the Patriotic Association; they tried to eliminate those who were the more hostile to Rome and they wanted to take over direction of the association;

They declared that His Excellency Bishop Kung is innocent and they called for his liberation;

They said that the Legion of Mary is not a reactionary organization;

They refused to hear the confessions of Patriots and also denied them Holy Communion;

They called for a review of the *"mass infanticide trials"* in which missionary Sisters were *"tried"* several years ago;

They offer Mass for those Christians who refuse to assist at Mass offered by *patriotic priests;*

They took part in the anti-Communist *conspiracies* of the Vatican;

They assert that the Su-fan movement (against anti-revolutionaries in 1955) was a mistake.

Misleading Propaganda

One who reads these papers may be led to believe that there is a universal uprising of Catholics against the *Vatican* and its partisans. In fact, information that comes from practically all corners of China reveals that the so-called *Christian patriots* form a very small minority. They are, moreover, none other than those that formerly made up the *reformed Church* or the church of the *Three Independencies.*

At their head there is indeed a small number of intellectually and spiritually misled priests who were either won over by Marxism or so weakened by having made one compromise after another that they lack the moral force to follow the dictates of their consciences and to reassert

themselves. Behind them, at their side, or, in any case, with them, we find a small cohort of Christians who long ago gave up the practice of receiving the Sacraments; some apostates and renegades who, when things began to happen, fell prey to terrifying panic and a number of ambitious persons who want to have a part to play under any regime.

This minority would be without influence and power were it not for the Party apparatus and its ordinary means of coercion, its prison in the foreground and the concentration camp on the horizon. Add to this the fact that these baptized informers will do anything to disgrace their adversaries. Having become past masters in making accusations, they do not restrict themselves, in their charges against the *rightist elements hidden in the bosom of the Church,* to deeds: they even penetrate the minds and hearts of their adversaries and reveal their perfidious intentions. In each diocese of China a few victims are chosen to be worked upon furiously in order to make them deny their past valiant Catholic life in the hope that their fall will also bring the others down.

Staunch Loyalty to the Holy See

So far that hope has been deceived. The mass of Catholics is on the whole either hostile or entirely indifferent to these *Patriotic Associations*. The faith of these people is simple and solid; subtleties are foreign to them; they understand simply that an attempt is being made to separate them from the Sovereign Pontiff to whom they look as to a father and they do everything in their power to keep away from meetings organized by the *Patriotic Associations:* total disregard is not always possible.

In some localities military vehicles have been seen picking up the indifferent and the recalcitrant. Many Catholics prefer "to pray at home" rather than assist at Mass celebrated by suspect priests or to receive the Sacraments from them. They are grateful to the Holy See for recent instructions which make it possible for them to see more clearly and they know, beyond the possibility of doubt, that they are suffering for Christ and His Church.

It need hardly be said that the Catholics of China protest the lack of religious freedom in their country. It is known that they even begged the Christians of Europe not to visit China simply because they generally allowed themselves to be misled on the subject by the services of Communist propaganda.

Catholic Rightists Denounced

Only recently the Hsinhua news agency singled out Nieh Kuo-ping, former people's deputy for Tientsin to the national Parliament, and Kao Ching-shen, a former staff-writer on the now defunct Catholic daily newspaper, Yi Shih Pao as outspoken "Catholic Rightists." As a deputy, Mr. Nieh had the official duty of inspecting the government's work of suppressing "counter-revolutionaries" during past periods of purge and mass-arrest.

The news agency said Mr. Nieh "had the audacity to demand judicial reconsideration of counter-revolutionary cases," saying those "involving the Catholic Church were not of a political nature, but were questions of believing in spiritual doctrines rather than materialism." The agency dispatch said Mr. Nieh encourage Catholic and Protestant youths at a meeting in Tientsin to show their discontent

with the Communist party. It also reported that at the recent government-sponsored conference of Chinese Catholics, Mr. Nieh "spoke in defense of the counter-revolutionary Legion of Mary organization and also proposed the release of counter-revolutionary Bishop Ignatius Kung of Shanghai."

Protests Made by other Religious Bodies

The Rectification Campaign has brought forth evidence that other religious confessions have, in varying degrees, complained about the servitude in which they are held.

The Reverend Yu Pei-chang, Episcopalian pastor of the church in Yengchow (Honan) declared without any circumlocution: "It is intolerable that believers should be governed by atheists." He compared Christians to "poor little birds that were crushed by the government until they could no longer breathe." Naturally the People's Daily spoke of the words of the pastor as "poisoned arrows that were let fly against the Party." The paper denounced the Reverend Yu as a dangerous Rightist.

Also declared a Rightist and dangerous was Mussulman Ma Song-ting who is something more than an average person since he is vice-president of such organizations as the Islamic Association, the Chinese Mussulman Cultural Association and the Koranic Institute of Peking. Mr. Ma Song-ting is besides, a member of the Political Consultative Conference of the Chinese People and he is well known in Moslem circles in the Middle East, where he sojourned on three different occasions, especially in Egypt.

Now this personage said plainly that the grip of the Communist cadres on the Mussulman Cultural Association was insupportable. He said that the Association was created only for the purpose of "assimilating" Mussulman people. Though less poetic than the Episcopalian pastor he came to analogous and peremptory conclusions. "The Chinese Mussulmans are in agony," said he. Like Ko Pei-ki, the Peking professor who has now become famous, Ma Song-ting told the Party members that the people would one day exterminate them.

Buddhists, who are numerous in China, also had a word to say. Liu Ah-hsiu, a member of the Chinese Buddhist Association and Director of Propaganda of the Provincial Committee of Szechwan, spoke against the repairing of temples at government expense. This sincere Buddhist knows that the motives of the atheist government of Peking cannot be pure and that this measure is aimed simply at "suppressing the independence of the Buddhist temples." He did not mince words when he expressed his thought on Party domination: "The Communist party is the only true force of oppression that we have known since the Manchu invasion. To aid the Party is to aid this power of oppression."

"We are far removed from the freedom of religion that is proclaimed by the Constitution and by Communist propaganda."

The Opposition Continues

Souls are not all cast in the same metal: between those that make entire submission to the Pope and those who would wait for the storm to pass there is a scale of many varieties. What should be known is that the three million Catholics of China have not rallied to the Patriotic Association and that the Church in China continues the battle that has won the admiration of the world.

Does the law of diminishing returns apply to missionary activity?

Convert Saturation Point In Taiwan

— By Rev. Ivar S. McGrath —

"ALAS for the dreamer if he loves his dream — for only God may dream and have it so." Father Gavan-Duffy, missioner in Burma, wrote these words many years ago. Missioners, however, continue to dream and hope, and if the dream does not materialize on schedule, or appears in danger of fading entirely, they call themselves to task, are slow to relinquish their hopes, and are eager to reappraise their plans and methods.

Missioners in Taiwan are no exception. They have had a hope, many of them, that indeed seemed fated to mature in reality — the hope remains, but the time has come for reassessment in the light of the cold facts of missionary possibilities.

Taiwan, because of its size, experienced mission personnel, favorable atmosphere, and the extraordinary apostolic progress witnessed over the past eight years, did arouse dreams of that progressive increase of Catholics which, continuing without halt, would in appreciable time lead to the conversion of a people.

The missionary achievements continue to be considerable, the yearly increase of Catholics is still highly gratifying. The only cause for pause, the only justification for this study, is the apparent levelling off in conversions. It seems possible that while large increase of Catholics will continue, progressive increase as such has ceased. Taiwan in the course of a decade has advanced to the stage of normally successful mission territory, where a limited — though in this case exceptionally large — yearly increase is accepted as standard.

Is such a development inevitable, and is it impossible in the present missionary order that the leaven grow until the whole mass be leavened? Has the Pentecostal fire spread so thin no tongue-like flame will again sweep through a nation — has the breath of the Spirit slackened in measure as the organization of the Church has been perfected and the recognized channels of grace been made available over wider areas?

One would like to think that it were not so. One feels that the command to teach and baptize all nations is an order practicable, if perhaps contingent, in time.

Hopes for a spreading of the faith similar to the mustard-seed growth witnessed in the early days of Christianity were high in Taiwan. Must such hopes be relinquished, or is it within the bounds of practical apostolate that after a slight hesitation, progressive increase of Catholics once more mark the missionary endeavor in the island province?

Existing Situation

Let us examine the statistics over the past five years in order to appre-

ciate better the manner in which annual conversions grew progressively for four years, but would now appear to have reached a saturation point, promising a yearly increase which may prove the maximum proportionate to the number of missioners active in the area.

We give four lines of figures which demonstrate the rather startling growth and present apparent levelling off — the annual June 30 figure for Catholics, the number of adult baptisms during the previous twelve-month periods, the number of priests in Taiwan and the yearly average number of adult baptisms or conversions for each priest.

	Catholics.	Adult Baptisms.	Priests.	Conversion Average.
1953	25,075	2,067	164	13
1954	32,530	6,065	296	20
1955	48,517	11,633	374	31
1956	80,661	22,621	412	55
1957	114,779	25,338	451	56

From the average conversions per priest it can be noted that the missionary work was gaining momentum each year, with priests increasing the number of their converts for the first four years. For the last two twelve-month periods the average has been consistent.

In this regard it must be remembered that not all priests are directly engaged in the apostolate. There are those who staff procures, those who engage in research work connected with the missions, and those new arrivals, who are occupied with language studies. More than fifty priests would be classified in these categories, not primarily engaged in making converts.

The question arising is whether, in view of the similar average for the last two years, such a number of converts is the practical target beyond which it is either impossible or inadvisable to advance.

There are many missioners who would say that it is quite unrealistic— and even dangerous — to attempt to make greater numbers of converts each year. They would say that the present progress is more than satisfactory and that we should be content to consolidate, limiting our yearly gains. They would stress the perils of speed, and point to the slight leakage already existing in justification. They may be right. However, the purpose of our study here is to list, using the experience of missioners in the field, the difficulties encountered as Catholics increase, and to discuss briefly the methods proposed by certain missioners to cope with these problems, justifying and making possible, at least in theory, continued progressive growth.

Causes of Saturation

One of the reasons proposed to explain the missionary progress and numbers of conversions in Taiwan during recent years is the fact that priests have been missionary-minded. What is meant by that, of course, is the circumstances which allowed priests to concentrate single-mindedly on making converts, without having to worry about the routine care of established parishes. The newly-arriving priests of the last eight years have been setting up, for the most part, in localities with few or no Catholics. The majority, veteran missioners of the China mainland, directed all their energies, employed the fruits of their former experience, and marshalled all their organizing abilities, to making contacts with pagans, arousing interest in the Catho-

lic Church, and instructing prospective converts, or catechumens. As a result they have reaped a rich harvest.

Now, however, these priests are beginning to find that problems connected with the Catholics already existing are becoming progressively absorbing. There are Catholic children to be instructed, there are already Catholics in danger of lapsing who must be sought. There are the manifold problems of a parish with some hundreds or even some thousands of Catholics. Not only are the obligations and time-consuming chores normally accepted as part of the pastoral duty growing larger and more pressing day by day, but the very fact of these problems affects the attitude of priests when it is a question of instructing and baptizing new Catholics. A couple of lapsed Catholics in the parish, and the priest becomes more hesitant about baptizing. He consciously or unconsciously raises the standards required. He is in danger of losing the enthusiastic courage with which he — only a short time previously — instructed and baptized large numbers of converts. He is well on the way to becoming a very part-time missioner, and a whole-time pastor.

Any priest who was formerly on the China mainland, and who worked in a district where there were already fairly large numbers of Catholics, will readily appreciate the position. Former mainland missioners remember how often they were in charge of scattered parishes where routine care of Christians was almost all-absorbing. There were numbers, large or small, of lapsed Catholics. There were Catholic children whose welfare and instruction seemed, rightly, a grave responsibility. There was the task of guiding the spiritual life of the mass of Catholics, the duty of assuring that all were faithful to their obligations, were availing to the full of the sacraments.

Missionary work as such, the making of converts, was all too often relegated to a secondary place.

Some Examples

It being always more effective to present concrete examples, we shall now, in order to demonstrate the problem of saturation as it appears to exist in Taiwan, quote the words of certain priests in the field.

One of three priests in a remarkably successful parish which has been built up from scratch during the last four years until now there are almost 4,000 Catholics, remarks that a slow-down is essential.

"Our Catholics are rather scattered. even to assure them all a convenient opportunity to attend Sunday Mass is a problem. It is necessary, the more so in that they are new Catholics, to keep in close touch with them. That entails house visitations, time-consuming job. Remember that such visitation must almost invariably be made in the evenings, when all are at home, and you can see that our evenings could well be occupied with visitations alone. But evenings are the time for instructions, too. For the men that is always so, and often for the women. How can we justify continued conversions at the previous pace? In fact, we are now so busy that contacts with a view to conversion become increasingly difficult."

Another priest, already very successful in one district, has recently been transferred to a new parish. This parish is large, and almost entirely

omposed of converts of recent years. he former pastor obtained splendid esults. The new pastor is going slow r the present.

"The parish now requires organiza- n. Of course I do not yet know any of the Catholics, and with con- rts the personal touch is required. will take me a little while to miliarize myself with the parishion- rs, and I intend to do that by sys- matic house visitations. Then I plan, nowing my people, and enabled to lect the stronger ones, to establish arish organizations which will, hope, hold the Catholics together, crease their fervor, and help avoid pses. That should give me time to nce more make contacts with pagans, obtain conversions as previously."

Yet another priest, superior in a istrict which corresponds to a county, peaks of the uninterrupted growth in he over-all area, but points out that he growth is in the newly established issions, and that in the missions lready well-established, with consider- ble numbers of Catholics, the pace lows, and new problems arise.

"It is strange, but once there is a ody of Catholics, then we find that onverts are more difficult to make. artly it is due to our own fears, eeing a Catholic or two already apsed. Partly it is due to the minority f careless Catholics whose example is oted by non-Catholics, with complete isregard to the example of the fervent ajority. Even the Catholics, the umbers having grown, become dis- ouraged about making new contacts. hey shrug, saying that their friends nd acquaintances are not interested, r would not make good Catholics. It s almost as if already the Catholic odies had become the semi-closed communities that they sometimes were on the mainland, where old Catholics were concerned."

Finally a priest, who though not directly engaged in student work yet has many contacts with students and youth, drew attention to the danger of leakage among students, either as they progress from one scholastic stage to another, or after graduation. In this regard it must be remembered that percentage of student conversions (above all college students) is high in Taiwan — probably higher than among any other one category.

"I have been rather shocked to meet young people who admitted that they were baptized Catholics, converted while at college, but now non-practising. It is impossible to obtain exact figures. We all know a big number of fine Catholics who entered the Church while at school or college, but from the few lapsed that I have casually met, I'm wondering if the percentage of lapses is not higher than it should be."

Problems to be Solved

From the above quotations, we can roughly list the problems now to be solved by missioners as follows (always remembering that the problems are such because they not only exist concurrently, but should be solved in a manner leaving the priest time to continue energetic missionary effort) —

1. Close contact must be kept with the new Catholics. Their understanding of the faith must not cease with baptism, but must grow, as also the intensity of their Catholic life.

2. The newly established missions must be so organized, the new Catholics so trained, that faith and practice

of religion does not depend on any individual priest. The personal touch is difficult to disassociate from conversion, but means must be found so that change of pastor does not interfere with the Catholic life of the parishioners.

3. New Catholicities must not be permitted to develop into "closed communities" with conversions ever more difficult after a certain point.

4. The danger of student converts failing to enter later into parish life must be countered. With few Catholic schools in Taiwan, centralization of work among students has proved eminently successful and even necessary. But centralization must not be such that a student convert feels that there can normally be Catholic life apart from the parish. Catholic students must be trained early to participate in parish life, otherwise there is no easy transition and contact may be lost.

Suggested Solutions

When speaking to missioners of these problems, certain solutions are volunteered, three of which are common, one slightly unusual. Of the common solutions, one we shall not discuss because it is a long term solution, at best. Another we shall dismiss because it appears quite impractical, financially, as an all embracing answer.

The regular solutions proposed are more priests, more catechists, greater use of the laity. The more unusual solution is a new division of work for priests.

Regarding greater numbers of priests, no one can doubt that unlimited priests would solve most problems. In practice, however, while every effort must be made to increase native vocations and augment the number of missioners, it is still a very long-term effort, and also it is extremely doubtful if there would ever be sufficient priests for all needs, both pastoral and missionary.

Catechists are necessary, and those areas with plentiful supply of catechists have certain advantages, admittedly. But to pay qualified and trained catechists is beyond the resources of many missions. To meet the salaries of sufficient full-time catechists to fulfill all requirements is not possible for any mission. Quite apart from any argument as to the advisability of too much apostolic and missionary work being performed by paid-workers, with consequent apathy of the ordinary layman, the solution can be ruled out on practical grounds except as partial.

We shall, then, here study two solutions advanced to allow and make possible progressive increase of Catholics. One is the more dynamic training, and the greater participation in the apostolate, of the laity. The other is a break from the entirely traditional division of work among the clergy. We shall discuss the second suggestion first.

New Division of Work

Those priests who feel that a new division of work among missioners would solve some of the problems base their suggestion on the following factors:

1. The difficulties in a rapidly expanding mission territory arise from the need to combine pastoral and missionary duties.

2. Because of certain talents, former experience, and character, some priests are most effective as pastors, consolidating what has been gained, others as missioners opening new ground.

Here then, they say, is found a division of work which may be assigned according to the natural ability and penchant of priests involved.

In practice they would like to see certain priests free of pastoral duties, and employed much as a flying column to open new missions, to make new contacts in missions already established, and to be responsible for the instruction and initial training of converts.

When instructed and baptized the new Christians would henceforth be the responsibility of the incumbent pastors.

Such a division of labor and responsibility would leave the purely missionary priests free of pastoral cares and duties, and at the same time permit the local pastors to concentrate on, train and organize, the already baptized Catholics.

It is true, of course, that to some extent a similar method has been practised in certain missions with individual priests. Ordinaries have occasionally used one or more priests to open new missions, transferring them to new areas once the mission has been established.

The idea is not entirely new, but what the proposers would like to see is intensification of the effort along these lines, and detailed organization with quite specific assignment of duties and objectives for the two groups of priests.

The flying column priests would have their own team of catechists for contacts and instruction. These catechists would also be in mobile groups working under the direction of the priests concerned.

Theoretically there would appear to be much to be said for such a system, and it would seem, on paper anyway, that greater efficiency and freedom of action, with resultantly larger gains, would follow.

It is admitted, however, even by some of the priests who advocate the system, that the difficulties faced in implementation are considerable.

It is a moot question whether all priests having care of established missions would feel happy about the activities within their territory of priests not attached permanently to the parish. Their could be doubt as to the eligibility of the subjects for baptism who have been contacted and instructed by others, but who will be left to the solicitude of the desident pastors.

Difficulties could easily arise for Ordinaries. Granted an Ordinary convinced of the effectiveness of the system, there still requires great knowledge of his priests, great tact in assignment, and considerable administrative ability in coping with problems of jurisdiction.

If the system were practicable it would certainly solve many of the problems in growing missions enumerated above. Due to the difficulties of implementation mentioned in the previous two paragraphs the system may never be tried.

It would, however, be of considerable interest to watch the effectiveness of the system over a period of years,

and if effective and practicable, it might lead to a new era in mission endeavor.

Lay Participation

In treating of the participation of the laity in the apostolate as a solution for missionary problems, one must recognize the fact that all priests would agree that such participation could supply the answer. Where priests differ, however, is in their opinion of the practicality of the solution. Some priests would say that it is quite impossible, in practice, to have laity sufficient in number and in training, to take over more than a very small portion of the priests' work. Other priests would not admit this — they show how in certain circumtances and places lay folk do actually perform very many of the duties which would otherwise fall to the priest, with consequent absorption of time and energy. They advocate an ever greater use of the laity, stressing that not only is this the only possible solution to the saturation problem, but that such a solution is practicable.

In this context two points may be noted. One is the fact that roughly 90 per cent of the 114,000 Catholics in Taiwan are converts of the past six years. The other is that, while one finds in some places B.V.M. Sodalities and "Catholic Action" groups, nevertheless, the Legion of Mary is the only organization for lay apostolate which exists and is active in all five ecclesiastical divisions of the province. We may, then, in dealing with the activities of the laity, confine ourselves to the work of the Legionaries, without fear, in the circumstances, of offending susceptibilities.

Regarding the first point, it is axiomatic that new Catholics are more enthusiastic about spreading their beliefs than those born in the faith. As a result, quite apart from any organized form of lay apostolate, it is true that most converts of recent years have been first contacted, not by a missioner, but by a lay man or woman, and subsequently introduced to a priest. One would say that for this reason it should be very easy to organize such natural zeal. However, many priests who have either never attempted to establish, let us say, a Legion of Mary praesidium, or whose attempt failed, would emphasize the very newness of their Catholics' faith as a reason for the inability to ask of them duties such as those of a legionary.

Concerning the second point, while it is true that the Legion of Mary is the most widespread organization for lay apostolate, with greatest number of units and largest enrollment — about 90 preasidia with over 1,000 active members — yet the total figure is not by any means what it might be. One reason why many missioners, up to now, have not felt the need of any particular form of organized lay activity, has been the actual success and progress in Taiwan. Converts were being made at a surprising rate, missions were growing, priests were fully occupied instructing, and contacts were being made by the converts themselves anyway, with little need for urging.

As we have tried to show, such a situation no longer exists in many places, and in time will cease to exist everywhere, as newly opened missions line up with the already well established ones, having large numbers and the usual attached problems.

It is now that missioners look for methods to deal with the present

situation, and reconsider the question of lay organizations. The advocates of intensification of effort with regard to participation of the laity hope to see, from now, ever greater stress on training and use of laymen. In practice, that means, for some of the advocates, greatly increased Legion praesidia, development of councils, strengthening of the Legion spirit, and more practical and wider scope of work.

Present Activities

In order to judge the possibilities of legionaries engaging in the varied works which more and more curtail the missioners' time, we made a spot survey, visiting missions with Legion praesidia, more or less at random. We found that in fact legionaries were being used by different priests for quite various assignments, actually covering almost the entire field of apostolate. Not, however, in any one case. In other words it seemed that, depending on circumstances, urgent need, type of member, mentality of the priest, and so forth, legionaries in any given district were assigned one or two types of work rather exclusively.

It would appear that most Legion praesidia have been employed in contact work among non-Catholics with a view to making converts. In the circumstances of recent years that is understandable. That has been the essence of the apostolate.

Many priests have their legionaries responsible for the organizing of children's catechism classes, and the instruction of the young. As we said, without Catholic schools, this is a most important work.

The traditional Legion work of house visitation is carried on to greater or less extent by almost all legionaries. Only some priests, however, have really systematized such visitation.

One priest in a large parish with over 3,000 Catholics, one assistant priest, and only one paid catechist, points with pride to the fact that most of his more than 200 converts of last year were contacted and instructed by legionaries. He has two senior praesidia, with about twenty members each, and instruction of converts is their main work. It should be noted that the converts in this mission are almost exclusively Taiwan-born, normally more difficult to convert and prepare for baptism than the mainland-born Chinese.

We found that there is scarcely a parish or missionary activity in which legionaries do not participate in one place or another. They visit hospitals, they are in charge of book-barrows, they act as leaders in parish organizations such as boys' and girls' clubs, guilds for men or women. They enrole members for the Rosary Confraternity, the Apostleship of Prayer, the Family Communion Crusade, etc., and follow-up on those they have enrolled. They even, in one country district, assist in arranging suitable marriages between Catholic parties.

Expansion

The advocates of greater participation of the laity note these activities and say that if such varied participation is possible in different missions, it is then possible to combine these activities in any one district.

It is sometimes objected that while the above may be true, in theory, yet in practice one never has sufficient

praesidia, sufficient legionaries. Those capable of being legionaries, it is said, are relatively few, and must always constitute a picked nucleus.

Our enthusiasts, while admitting that legionaries are now too few, would not grant that it must be so. They would state that any practising Catholic is a potential legionary, and, having the will, may in fact be one. What is needed, they say, is greater urging to apostolic work among the body of Catholics, and some organized effort in this regard (such as Patrician meetings), to arouse interest, inspire, and foster zeal among the ordinary Catholics.

Many advocates of more intensive lay apostolate would point out that as the Legion of Mary is already widespread in Taiwan, and as the system and rule is invariable, it greatly facilitates the continuation of apostolic work for any Catholic whether he moves from one mission to another or from one milieu to another (as with students). Furthermore that when the Legion is organized along correct lines, with proper affiliation of units with councils, there is an overall direction by councils, and a unification through councils, which makes for better distribution of work, systematic exchange of information, and for continuity despite any change of pastor or new divisions of territory.

Missionary Laboratory

Because of certain factors mentioned in the opening paragraphs of our article, Taiwan can prove an apostolic-planner's paradise, a missionary laboratory — to paraphrase the words of an economic adviser in Free China. Taiwan is small, relatively, with a population less than 10 millions. The missioners now active are mostly experienced men, veterans whose years of labor have not dimmed their enthusiasm. The atmosphere is favorable, with freedom of religion, and much official sympathy based on a common anti-communism. The results in conversions of the past six or seven years prove that indeed the fields are white for the harvest. There has been a spring-sowing of the faith, there may now follow the heat of a summer with new difficulties arising, but surely the spirit of the apostles can find a way to irrigate and protect, so that an unprecedented fall harvest may be reaped.

It is in view of the success already achieved, and the possibilities existing, that this study has been made. There cannot, in the circumstances, by any question of criticism — it is purely a matter of the "dreams that the old men dreamt, the visions the young men see."

We do feel that, in order to capitalize on the results gained, and to march on to even greater accomplishments, methods proved effective should be stressed and more generally employed, and that new problems arising should be met with requisite solutions.

Some of what we have written may be controversial and open to contradiction. Admittedly that is so. We have merely attempted to state the present position and offer suggestions proffered by certain individual priests. The article has been in the nature of an introduction.

Overpopulation affects the economic social and religious development of the Japanese people —

JAPAN'S POPULATION PROBLEM

OF all the pressing problems which face the Japanese people today — unemployment, birth control, poverty etc. — none calls for a speedier solution than the surplus population issue. This problem is the indirect cause of many of the social evils of this country and were it to be solved in a imaginative and Christian way (indeed, the only way it can be solved), many other social problems would automatically disappear on their own accord.

Japan has a total area of 141,000 square miles (just a little larger than Italy) but owing to the hilly nature of the country only 18 per cent of the land is suitable for intense cultivation. Thus there are 12,000,000 acres available for 6,000,000 farm householders.

Under the rigid feudal system the population of Japan was kept to a stable 28,000,000; the hard life led by the peasants and the widespread practice of infanticide prevented an increase in the number of people inhabiting these islands. But once Japan was opened up in the second half of the last century, the population grew by leaps and bounds.

In 1930 the average annual increase in population was half a million but this figure was doubled in 1950. The yearly increase is still maintained although last year for the first time in six years, the increase dropped below the million mark. The annual growth in population is thus decreasing and experts agree that because of the declining birth rate, Japan's population will probably eventually level off in the neighborhood of 120,000,000.

Thus at present 90,000,000 people are living in a relatively small country. It is true that the population density of this country (237 people per square kilometer) is below that of Belgium and the Netherlands but in terms of arable land, Japan is the most densely populated country of the world (4,784 people per square mile of arable land; this should be compared with the corresponding figure for Canada — four people per square mile of arable land!). There is no great quantity of natural wealth in the country and to feed the ever expanding population, it is necessary to import 4,000,000 tons of food annually.

Proposed Solutions to the Problem

When one comes to try to find a solution to the population problem, increased industrialization, birth control, the production of synthetic food stuffs and emigration are most frequently mentioned. The two principal proposals are birth control and emigration and if we examine these two proposed solutions carefully, it will become clear that while birth control, as well as being totally immoral, does

not offer a real solution to the problem, internationally supported emigration on a large scale does offer some hope.

Birth Control

Generally speaking, abortion and infanticide have been the two most common ways of limiting families in Japan. But after the war, Thompson and Whelpton, two advisors to American Headquarters in Japan, advocated artificial birth control as essential for the solving of Japan's population problem. In face of protests from Catholic organizations, General MacArthur stated that the opinions advanced by the two advisors were their own and not necessarily that of the military authorities. In point of fact, however, the damage was done and a nation-wide birth control campaign was begun. Employers obliged to pay family allowances naturally saw in birth control an opportunity to cut expenses and encouraged its use; the police in certain districts were instructed in its practice.

However, the use of contraceptives is certainly not infallible and as a result the number of abortions rose steeply year by year. By 1954 the terrifying annual number of 1,143,000 abortions was officially reported — God alone knows how much the real figure was in excess of this number. Thus well over a million births were being prevented by abortion every year and it is estimated that artificial contraception is taking the same toll annually. According to a census undertaken by the Population Problems Research Bureau, in 1950 the percentage of couples admitting the practice of birth control was twenty-nine; but by 1955 this figure had increased to 52 per cent. Most people in Japan regard birth control as an economic necessity and see no inherent evil in the practice. According to a 1955 poll, only 10 per cent of those questioned opposed contraception on moral grounds while only 4 per cent were against the practice for religious reasons.

These figures show that the Church in Japan has an uphill task in persuading people of the moral evil of contraception and unless an alternative solution to the surplus population issue is quickly found, the practice will undoubtedly continue to spread. But even if the moral point of view is not accepted by these people who are totally lacking in any Christian background, at least other telling arguments can be brought to bear.

Birth Control is no Solution

Democracy is a popular word in Japan today and the vast majority of the Japanese are determined to defend the freedom they are now enjoying. But it should be pointed out to them that the right to bear and raise children is inherent in the concept of democracy and no man should be penalized because of his large family.

Non-Catholics as well as Catholics are already pointing out, yet without sufficient vigor, the evil effects of contraception. If the truth were steadfastly propagated, much would be done to dispell the myth that birth control is the magic solution to all social evils.

Small families do not lead to happy marriages. In a survey in Austria, for example, it was shown that of 9,000 divorces, 3,900 occurred in cases where there were no children and 3,000 in families where there was

only one child. The Japanese character is marked by a strong attachment to the traditional family life and more information should be published to show how birth control tends eventually to disrupt the family unit.

Furthermore although the widespread practice of birth control may lead to a slight easing of the population problem, yet at best it is a short-sighted policy. If the present trend should increase, in a generation's time the working force of this country will remain constant or decrease, while a growing number of old folk will have to be supported. As it is, Japan has the lowest birth rate in Asia (18.4 per cent) which is only a third of Ceylon's rate and half of Malaya's. In the meantime, medical science has given Japan the lowest death rate of Asia, even less than that of Switzerland, West Germany and France. Thus with the decreasing birth rate and mortality rate, Japan's population will become progressively older and a new problem will arise of looking after the increasing number of elderly citizens.

We may quote with profit the words of Jose de Castro, Chaiman of the Executive Council of the U.N. Food and Agricultural Organization, who warned that "birth control constitutes a long-range threat to a nation because it creates a population of old people and does not provide enough young people to sustain production."

Another authority, Dr. B.V. Mulary stated at the All-India Medical Congress of 1953: "Judging from the social evils that have risen from the use of contraceptives in Western countries, I feel that it would be the surest way of destroying the culture of India." The Church must bring these facts to the attention of the Japanese people before a great moral decay sets in.

Internationally Supported Emigration

But the merely negative approach of condemning birth control will do nothing towards easing the pressing population problem; if men are to listen to the Church with respect and attention, a positive and definite solution must be proposed. However the problem is so enormous and complex that there can be no hope of success unless determined efforts are made on an international scale. It is here that Catholics have a great opportunity; should the international Church take a definite lead in this matter and Catholics in many different countries support the ambitious yet practical plan, the influence and authority of the Church in Japan would increase a hundredfold. For large scale emigration would greatly relieve the congestion of these overcrowded islands but nothing less than an internationally-based scheme would do much good.

Since the end of the war only 53,000 Japanese have been able to emigrate; if the situation in this country is to be alleviated in any way, about 3,000 people must leave the country daily. The fewness of the post-war emigrants is not so much due to the Japanese not wishing to leave their country and starting life afresh in a new country; it is more a result of the enormous expense involved in emigration and the anti-foreigner barriers and restrictions imposed by governments. Both these obstacles pose great problems for the Japanese. Because of the Japanese war record and long standing anti-Japanese sentiment, entrance

into other countries is generally difficult for settlers. Since the war, Italy has emigrated over a million people and as a result her population has grown from 45,000,000 in 1943 to only 51,000,000 people at present. Even if Japan could have sent a proportionate number of people to new countries, the population problem here would not have been greatly eased but at least it would have been a step in the right direction.

International Social Justice

It has been truly said by an expert in this field that while industrial and technical progress has advanced rapidly in the world and has kept pace with the times and even has set the pace for the 20th Century, yet economic and social ideas still smack of the 17th Century. Thus it is taken for granted that just because certain people are born in rich regions of the world, they have the inviolable right to bar less fortunate beings from sharing the fruits of the earth. This is even true in countries with a relatively small population which cannot properly exploit the abudant riches of nature for lack of manpower.

Nevertheless artificial barriers are thrown up to prevent the entry of other people who could help to bring to fruition the natural resources of the earth. Man is truly irrational when he adopts this way of thinking — when he refuses to lend a helping hand to human beings less fortunately placed than himself; when he deliberately destroys good food to bolster up the price of his products when a large percentage of mankind is undernourished.

Needless to say, immense difficulties must be overcome to make large scale emigration a reality and a success. Generations of prejudice against Asian settlers must be broken down and the common brotherhood of mankind has to be stressed. No international organization is better equipped to do this than the Church. Enormous sums of money will be needed to finance the transport and rehabilitation of migrants and this cost must be met by a united international effort on the part of governments. People living in underpopulated countries should realize that in addition to helping their fellow men by welcoming and sponsoring emigration, they are also playing an active part in ensuring world peace in the future and diminishing the international threat of communism.

Catholic teaching has been greatly enriched in the last hundred years by two monumental papal pronouncements on social teaching (Rerum Novarum and Quadragesimo Anno) which have clearly set forth the Church's teaching and attitude towards the ills of modern society. But these great encyclicals have dealt with social problems only on a national level; they concern the rights and duties of man within the national framework of his own country.

But as speedier communications increase contact between the peoples of the world and diminish the distances separating country from country, we must look beyond our national boundaries; we must review the rights and responsibilities of man not only towards his own fellow countrymen but towards all human beings, irrespective of race, color and creed. We are living in a world in which there is a great demand for international social justice: man must lay aside his traditional narrow notions and realize his responsibility before God Almighty

of helping his fellow men. Nations should concern themselves less about their international rights and more about their international responsibilities.

The Words of the Holy Father

Only in this way can the pressing problems of the crowded islands of Japan be solved. Minor measures such as reclaiming land and increasing production will help but not suffice; the problem can only be solved on an international basis. Let us pray and work for this intention and bear in mind the forceful words of our Holy Father, Pius XII. The Sovereign Pontiff warns that "people favored by nature or the progress of civilization are in danger of being rudely awakened one day, if they do not take the trouble henceforth to secure for the less fortunate the means to live in accordance with human dignity and to develop on their own account." (Address of Pius XII to delegates of FAO, Nov. 11, 1955).

Finally let us quote the plea of the Holy Father (June 1, 1941) when he appealed for a "new order, based on moral principles, in which there would be no room for that egoism which tends to hoard economic materials and resources, destined for the use of all, to such an extent that nations less favored by nature are not permitted access to them."

The Church and Universal Community

The institution of a community of nations, which today has been partly realized but which is striving to be established and consolidated upon a higher and more perfect level, is an ascent from the lower to the higher, that is, from a plurality of sovereign states to the greatest possible unity.

The Church of Christ has, in virtue of a mandate from her Divine Founder, a similar universal mission. She must draw to herself and bind together in religious unity the men of all races and of all times. But here the process is in a certain sense the contrary: she descends from the higher to the lower.

In the former case, the superior juridical unity of nations was and still is to be created. In the latter, the juridical community with its universal end, its constitution, its powers and those in whom these powers are invested, are already established from the beginning, by the will and decree of Christ Himself. The duty of this universal community from the outset is to incorporate all men and all races (cf. Matt. xxviii: 19) and thereby to bring them to the full truth and the grace of Jesus Christ.

The Church, in the fulfillment of this her mission, has always been faced and is still faced in large measure by the same problems which the functioning of a community of sovereign states must overcome; only she feels them more acutely, for she is obligated to the purpose of her mission, determined by her Founder Himself, a purpose which penetrates to the very depths of the spirit and heart of man.

POPE PIUS XII

Some basic suggestions are made concerning the effective presentation of the Gospel to mission peoples —

Missionary Approach To Catechetics

— By Rev. John Hofinger —

THE close connection between catechesis and the missionary vocation might lead one to believe that questions of religious pedagogy have always been the "favorite children" of missioners and superiors of missions; that in the formation of future missioners care has been taken to give them sound instruction in religious pedagogy.

The last decades have certainly witnessed a growing esteem in seminaries for questions of catechesis and pedagogy. Everywhere one hears talk of the foundation of catechetical centers, or institutions for the training of qualified lay catechists, like those of Tokyo and Nagoya (Japan), attached to the Catholic universities.

In the most important missionary districts a catechetical literature has arisen for the practical adaptation of the progress made in catechesis. The first task was the introduction of better textbooks for religious teaching.

In spite of these encouraging initiatives and the undeniable progress made, the general situation of missionary catechesis still leaves much to be desired. It is significant that up to very recent times important missionary Congregations have frequently sent priests to work on the missions whose catechetical training was either nonexistent or extremely defective.

In the Chinese missions at least — anl the same can be said of others — the last twenty years have been marked by a much better linguistic training of the missioners, the beneficent result, doubtless, of the missionary encyclicals "Maximum illud" (1919) and "Rerum Ecclesiae" (1926). Praiseworthy as these efforts were, they did not coincide with any improvement in the catechetical and pedagogical instruction of young missioners.

At first sight this is surprising, in view of the fact that in those European and American seminaries which are anxious to be progressive, priests destined for the ministry are given special catechetical training, the syllabus containing a practical course and exercises in teaching doctrine.

Now the task is far more arduous in mission countries. The priest, continuously occupied in teaching religion to all, must also guide his catechists and schoolmasters, supervise them and continue their catechetical training. He is the director and inspector responsible for the missionary schools in his district. In China, for instance, before the last war some missioners were responsible for twenty or thirty schools, and the success of the apostolate depended to a large extent on their competence.

The missioner therefore, needs pedagogic knowledge, especially as he very often finds himself obliged to impart a solid Christian instruction which

would support the neophyte firmly in the midst of pagan and even hostile surroundings, this with little time at his disposal and with very primitive didactic material.

We may also mention linguistic difficulties. In spite of his zeal in acquiring the language of the people he is to evangelize, the missioner is conscious all his life of the insurmountable difficulties which nearly always accompany preaching in a foreign tongue. Should he not therefore try to compensate for this by greater catechetical competence?

If this competence has too often been lacking, in spite of the undoubted zeal of superiors and missioners what are the causes?

In the first place, we must mention the deeply rooted idea that the "elementary" condition of the mission school does not require any special preparation. Now, this so-called "simplicity" of the missionary situation brings about a series of difficulties which only a well-trained catechist can solve. It is also said that a priest who has made a thorough study of dogma and moral is capable of teaching the Christians and pagans of his district the Apostles' Creed and the Ten Commandments. Still more, after his philosophical and theological studies, is he able to direct an ordinary primary school!

But it is not realized that "university" studies may constitute an obstacle in teaching the catechism if they are not accompanied by a special training. There is nothing surprising in that. What a long time it was before it was realized, even in the classical countries of the catechetical movement, that in spite of their intrinsic unity, theology and preaching obey different laws!

Similarly, the statement that in the missions "everything would be completely different" from the situation in Christian countries and that the catechist need not concern himself with progress in Western catechesis, has not been without harmful influence.

A Wise Adaptation

The basic catechetical principles are everywhere the same and require, given the concrete conditions, a wise and clever adaptation which only catechetical training renders possible. Wherever the modern catechetical movement has been studied and discussed carefully, the prejudice that it was useless in the missions has been quickly overcome. Sometimes too much so, for, neglecting the circumstances, European types have been merely reproduced or imperfectly modified.

The relatively recent date of the birth and propagation of the new catechetical conceptions in the Christian countries also explains their present lack of influence on missionary evangelization. Did not these ideas take a long time before they took root even in their countries of origin? And many missioners come from countries where the catechetical movement has hardly begun!

Among those who come from countries with very advanced programs some have received only a very modest training on this point. And yet, the go-ahead elements who come to reinforce the ranks of the missioners should propagate these modern initiatives and their real results. To succeed in this they need, besides a solid pastoral training, a great capacity for adaptation to conditions very

different from those they have known and a firm resolve to integrate themselves resolutely in the missionary activity as well as to make use of the rich experience of their forerunners.

The missions will always be rather behind Christian countries with regard to the use of new methods, and that is all right as long as the distance is not too great. The missions are not experimental fields and no blame can be attached to those superiors who are responsible for them if they do not wish to authorize and use other than well-tried methods.

Sometimes, however, the distance between the pastoral progress of the Christian countries and the more conservative missionary evangelization seems to be greater than is necessary. The insufficient training of young missioners is not the only explanation; the following causes must also be taken into account.

Every missioner cannot be required to amass in his principal station an abundant catechetic library, which he will never be able to use for lack of time. But he ought to be able to provide himself with the best catechetical works, especially those dealing with the missions. The reading of a good catechetical review from Christian countries would be especially useful in regions without a periodical specializing in modern catechetical procedure. All the most important centers should possess a select pastoral library. Up to now these means have often been lacking and therefore missioners were not able to familiarize themselves with the current ideas in Christian countries.

These exterior promptings are not enough. The missioner has still to adapt himself to the very different pastoral conditions of the missions and he cannot do it alone. The help of competent men is necessary, who would recognize and study the currents of thought coming from Christian countries and other missions in the light of the character and needs of each mission, in order to set them before their brother missioners.

Evolution in this direction is everywhere becoming manifest, but it will be a long time before it is recognized generally, that these special elements are necessary and before they are at hand. But how can we explain this habit of always putting off this urgently needed training of specialists and of neglecting the catechetical formation of missioners. This habit of neglect is less the result of reprehensible negligence — which consoles us a little — than of misunderstood missionary zeal.

The harvest has always been great and the workers few. When surveying the vast field calling out for laborers, the necessity and importance of their training is often lost sight of, and this is still more the case with regard to specialists.

This is exceedingly harmful to the harvest. Everything must be done at once: young missioners must start real missionary work as quickly as possible. The best school, it is argued in justification, is actual practice, which will soon overcome any gaps in theoretical formation. The impartial judgment of missionary history and the encyclical "Maximum illud" oppose this idea. Like other professions based on knowledge and action, the missionary vocation unites theory and practice. No one would believe, for instance, that by practice a doctor could fill a gap in his scientific training, and the same is true of the apostolic vocation.

The inevitable result of imperfect training was, for many missioners, a certain discouragement and a certain resignation in the exercise of their catechetical ministry, especially when to their insufficient training was added the stumbling block inherent in the use of a difficult language. In many districts they gradually abandoned catechetical instruction to the laity and were content to give the indispensable amount of preaching and to concentrate on administration. No doubt this situation was very marked in some places, or why should the encyclical "Maximum illud" so expressly adjure missioners not simply to abandon catechetic teaching to catechists, but themselves to catechize. We can note an improvement since then, especially where the root of the evil has been eliminated by giving young missioners a better linguistic and catechetical formation.

Formation of Lay Catechists

Another consequence of the missioners lack of catechetical training was often a similar deficiency in the formation of his lay catechists. A good catechetical course in the catechists' school is not sufficient. Experience proves that the catechetical standard of the catechists depends very much on the directives they receive from the missioner on whom they depend. He has the work of supervising them, arousing their zeal, continuing their training. Without this competent and continuous guidance, the fidelity of the best catechists becomes less, or almost vanishes.

Not a few missioners and catechists, particularly able and zealous, have certainly done a remarkable work in the matter of self-training, but in spite of this, the old order survives in many places. Out of date methods are clung to, methods which developed the memory and even the mind under favorable conditions, but which took too little account of the human being himself. The mission subjects require like other people an intuitive method which allows them to acquire the spiritual values of Christianity in conformity with the genius of their race.

Father Johannes Thauren, S.V.D., in his excellent book, discreetly revealed the deficiencies in the catechetical position of the missions before the last war, and demanded that the new method of catechesis should be introduced. We must repeat that there has been a great improvement during the last twenty years, but nevertheless many desiderata which he regarded as essential have not been fulfilled.

For instance, when the Communist religious persecution broke out, the Chinese missions still did not possess a competent guide to the new catechetical method for the use of their numerous catechists. Neither was there in existence any handbook to explain the official Chinese catechism according to this method. And yet these missions were not among the most backward as regards catechesis.

The training of missionary nuns shows the same deficiencies as that of the priests and catechists. As far as we have observed in China, it was some time before the religious Sisters applied themselves to studying the native languages. They were slow in giving attention to their catechetical training and to that of the numerous girls who are called upon to give religious instruction. This was much to be regretted. Undoubtedly, women are more naturally apt for direct and intuitive methods of teaching, but the

appropriate instruction of women missioners would have greatly enhanced the valuable service which they give to the work of evangelization. We know by experience that they are very anxious to perfect themselves in religious pedagogy, and the time and trouble devoted to this bear fruit a hundredfold for the kingdom of God.

The present deficiencies in missionary catechetical programs ought not to prevent our perceiving an undeniable increase in the interest taken in catechetics in the missions. We may hope great things for the future, on condition that the most urgent tasks in the catechetical revival are tackled.

By catechetical revival is meant first, and especially in the missions, a revival in religious teaching in the schools and eventually, of that given outside such as that of the catechumens. No doubt, there is much to be done in the sphere of school catechesis, but the catechetical revival of the present-day should also extend to non-scholastic catechesis.

Revival in Mission Catechetics in Schools

What missioners have in view and require above all are reforms in method. The catechetical situation in the majority of the missions is now fairly similar to that of Christian countries fifty years ago, at the beginning of the catechetical movement. It was then that people first became aware of the faults of the methods inherent in the catechetical teaching of the period. In the first years of the movement, problems of method were therefore in the forefront. Better methods had to be discovered, justified and practised.

It is an undeniable fact that missionary catechesis has suffered from the same defects of method, and more tenacious ones, as those countries in Europe and America more advanced catechetically. The intellectualism and mechanical routine of the old school had an even more unfavorable influence on missionary catechesis. In a Christian environment, where the religious education of the child is looked after before and during his school years, the religious instruction which he receives at school may attain its essential aim, even if conceived almost exclusively with a view to the transmission of religious knowledge. The same is not the case in pagan or dechristianized surroundings.

We therefore welcome the attempts at a reform in method which are to be discerned almost everywhere in the missions. Missionary catechesis ought to support these attempts and guide them, indicating clearly the chief points in which the new method differs from the former pedagogy. It must then insist on the drawing up of a psychologically efficient method, as simple as possible and relatively easy to learn.

Complicated teaching methods are not suitable for the missions, even if the school conditions were favorable to them. Subtleties cannot be considered in the methods of religious teaching to be used in the missions. Imperfection in missionary predication, from the point of view of method, will never come from a lack of attention to the subtleties of modern didactics, but from the neglect of the basic methodological requirements. Missioners, and especially lay catechists, must therefore be taught how to respond to these requirements of modern catechesis by a very simple method of teaching, in other words every lesson should begin with practical facts, then proceed to the religious content by means of a simple

but intuitive exposition, finally leading clearly towards religious practice, taking into account the need for action of the young.

Modern catechetical methods did not fall from Heaven, but were gradually evolved, improved, tried out. The Munich method, as it existed before 1914 and as it was practised by the catechists of Munich and Vienna, had later to be completed by the principles of activity, experience and background. This result, obtained gradually during decades of fighting, is not a completed whole.

In view of the primitive conditions of the missions, we will abstain from referring constantly to modern catechetical methods, since the only result would be a danger of unsteadiness, confusion and trouble. We are concerned with the unique modern catechetical method which harmoniously coordinates all the important and proved results of the methodological reform. Its name matters little; some continue to call it the "Munich method," for it actually derives from that method; others call it the psychological or active method. In teaching the catechism, its nature is well expressed by the phrase "the method which aims at the text."

Father Jungmann, in his "Catéchèse," strongly underlines the unity of the true catechetical method and describes it. With this view, he uses the genetic exposé, which he prefers and manipulates with art: we see how the modern catechetic method is gradually formed, makes its own the acceptable principles of the "didactic workshop" of today and the teachings of experience. After having explained the method which aims at the text (the inductive method) in the classical case of the catechism, he shows how it can be applied and adapted to various kinds of catechetical instruction (biblical, liturgical, etc.).

In the study and application of the new method, the missions must not strain the meaning of the method aiming at the text (the intuitive) as though it were a question of replacing the ancient and very dry exegesis of the catechism text by stories. It is not in China alone that the native catechist delights in exercising his innate talent as narrator. Unfortunately, he does not always know how to impose the necessary discipline for attaining the end of doctrinal instruction. The interesting story runs the risk of absorbing the lesson.

We must therefore teach the catechists to accompany their vivid and attractive narratives by a solid explanation of Christian doctrine, to use their gift in this direction and to draw a profit out of all the elements. They will have to practise with patience until they learn to put these rules faithfully in to practice and not be content with understanding them in theory. The seminarians themselves — we have always realized — have little notion of how to tell a story and progressively develop its teaching.

In missionary catechesis, the catechism is still too much to the fore. Religious instruction begins with it and follows its systematic plan even during the early school years. Memorization is demanded, often unreasonably. Biblical teaching plays only a secondary part in the time available. The prescriptions of the new catechesis ought to be put into practice by giving priority to biblical-narrative teaching in the early years of religious instruction. This applies to the initiation of adult catechists, especially if they are simple people.

It must not, however, be thought that it is enough to tell lovely stories taken from the Bible. The catechetical movement has never envisaged this. The school conditions of the missions do not require anything other than what is ordinarily admitted in Christian countries: that is, instruction of the child in the elements of religion by means of biblical stories, which determine the plan, nature and presentation of the exposition. Then, for the formulation of the doctrine, a fairly early use of the catechism text, the official formulae which are constantly repeated and will be further inculcated every year.

Given the great lack of catechetical material from which the missions are suffering, let us put efficient catechetical pictures at the disposal not only of the missionary priest, but also of the nuns and catechists of the missions. The latter need them in their village schools just as much as the priest. The pictures to be used in teaching the catechism are often more important in the missions than textbooks. They are easy to obtain in Christian countries, but care must be taken to see that they are suitable for our goal. They should be simple, religious and easy to understand. Unfortunately in the matter of religious illustrations, the missions themselves have produced or imported a great deal of rubbish. The important role of catechetical pictures requires that future catechists learn how to use them. It is not enough merely to show them, but full use must be made of them.

Reaching The Whole Man

Modern catechesis insists a great deal on the educative role of religious teaching, in that it meets the requirements of missionary predication. Its aim is not only religious instruction but also religious education, reaching the whole man and making him a true Christian. In spite of its rational elements, religion is formally an affair of heart and will. Here again we must avoid misunderstandings or exaggeration. No enlightened catechist means to replace the former intellectualism by an exclusive voluntarism. Religious instruction should convey firm and reasoned convictions which ensure a solid base for Christian life, clear rules and high aims.

By its nature, Christian revelation requires that the element of instruction should be held in high esteem in our preaching both to Christians and pagans. But this instruction will always be directed towards life, like revelation itself, which is in its essence a divine invitation addressed to men. Does not its proper aim consist in arousing, nourishing, strengthening and perfecting the life of the Christian? Every true messenger of the Faith aims at becoming more and more the instrument and herald of the divine catechist Who said: "The words which I have said to you are spirit and life."

Religious education ought to promote resolutely the development of the personality of the faithful and cause them to act from conviction. In this sphere, also, future missioners and lay catechists need directives. Especially since religious education in the missions gives the impression, generally speaking, of being centered more on respect for authority than on the need for an initiation into personal and spontaneous action. These two aspects should be harmoniously connected if we wish to train strong Christian personalities whose very existence is of value to Christianity.

The actual situation in the mission world calls urgently for this. There is no doubt but that the spirit of colonialism and its behavior have sometimes influenced the education given in mission schools and seminaries. In any case, now that the people in mission countries have attained their majority, let us orientate education towards the formation of personality and the consciousness of responsibility. More than ever is there need of a Christianity solidly rooted, capable of living by itself and if necessity arises, of defying alone the enemy powers, finding its way and following it faithfully. An education based too exclusively on the principle of authority often comes in the missions, as elsewhere, from the inadequate pedagogic training of the teacher.

The missioners as directors and leaders of their schools, ought to learn the principles of school pedagogy. A few substantial lectures would be sufficient to teach them, but such lectures are very necessary. Christian teachers, it is obvious, ought not to receive a pedagogic training which is inferior to that of their pagan colleagues. But is this the case? We hesitate to say so. If, very often, both the religious and secular instruction in the mission schools are deficient, economic reasons, hard to eliminate, may be the cause. But there are also two other causes:

First, the scanty pedagogical training of the missioners who direct the schools in their districts. This is disastrous in the absence of competent inspectors charged with the supervision of all the schools in a district or diocese. Secondly the lack of necessary powers of school inspectors. It is not enough that these inspectors should be under authority; like their official counterparts, they ought always to be on tour and use their powers fearlessly.

The Problem of The Contents

The catechetical movement dealt almost exclusively during the early period of its existence with questions of method. Only after several years was it realized that a didactic reform was not the whole thing, not even the principal part. The light thrown on the educative side of catechesis had led to a better understanding of the fundamental problems of material catechetics. From what point of view, in which light, according to what selection, must Christian doctrine be presented to ensure the full impact of its formative and educative values on man's life? This goal demands more than dogmatic exactitude and scholastic precision. Theology and preaching are not the same thing.

Here we touch upon a missionary matter of prime importance. The messenger of Christ does not fulfill his wonderful mission by giving Christians and pagans an interesting talk on one or the other subject concerning the Christian religion. He must draw from the riches of divine revelation, observing the principle of concentration, and the elements, which will edify and develop a true Christian life.

Above all, the missionary must have a clear perception of the primordial elements which are the sap of his preaching. In spite of the relatively short time at his disposal for instruction, the Christian of the Diaspora and the unbeliever anxious for conversion must be initiated into the Christian religion. By becoming involved in the accessories, Christianity

in the missions is deprived of a solid basis, and this is disastrous.

After having made a judicious choice of the substance of catechetical instruction, the values of Christian doctrine must be brought out into full light so that the hearer is touched by them. Missionary preaching too often relies on useless polemics for producing results which a positive exposition would obtain. The clever salesman does not keep on talking about his wares, but offers them to his customers, so that they speak for themselves and attract the buyer. And it is not the quantity exposed for sale which counts, but the choice and presentation. That is what he must learn, and that is why it is so necessary to arouse and form very early in the future apostle the sense of the fundamental questions of missionary preaching, especially by a theological instruction, constructed kerygmatically.

Dogmatics, moral theology and exegesis here play the principal parts, for they contain our incomparable message. To their thorough teaching must be associated consideration of the beauties and religious wealth of Christianity, bird's eye views of revealed truths and directives for preaching, especially for preaching to the particular people to whom the future missionary will be sent, for our preaching must be adapted to those to whom it is addressed. The young missioner can learn this by himself. Certainly, in the mission seminary, it is far more simple to teach theology out of a European textbook, without paying too much attention to the people under instruction, their genius, problems and needs. But can we blame the overworked missioner if he passes on the knowledge which he acquired in the seminary without spending time on reconsidering and adapting it?

The kerygmatic formation which we have in mind will result chiefly from the teaching of the principal branches of theology. If this teaching is kerygmatically insufficient, the best course of catechetics will not do instead. Indeed, in spite of the kerygmatic preoccupations of modern religious instruction this course will mostly deal with questions of method and the "technical" side of missionary preaching, which is important, but not enough. To train a good photographer, it is not sufficient to teach him the technicalities of photography; his eyes must be trained to observe and choose the subjects, to look at them from the required angle and to set them in a good light. So missioners are better trained for their task of catechists by means of dogmatism, moral theology and exegesis than by courses in catechesis.

One of the most pressing tasks of the catechetical revival, therefore, is to adapt these branches, both in mission and Christian countries. With regard to this, we may mention the dogmatic manual compiled by Father Maurus Heinrichs, O.F.M., for the Chinese missions. It is the best example of adaptation for a special missionary region and its problems. From the kerygmatic viewpoint it is better than most of the manuals produced in Christian countries and demonstrates that an excellent kerygmatic exposition does not in any way destroy the value of school books. This beginning deserves to be followed up and developed further.

The awakening of nationalist feelings increases the need for a competent native clergy who can undertake the principal missionary work. We should therefore concentrate our

catechetical training on this, for on the native clergy will depend the future of the missions, and with this in view, the mission seminaries must be the scene of a catechetical revival. In many of them this will require a thorough transformation, especially with regard to the kerygmatic adaptation of the theological teaching. The kerygmatic revival ought to start in the seminaries and find its strongest support in them.

Missionary Enthusiasm

The more the Gospel and the life of the missioner are fused the more capable he will be not only of teaching the Christian religion, but also of incarnating it and bearing striking witness to it. Can it be denied that today our evangelization needs this and that in consequence we must train witnesses to the Gospel? In some seminaries, the ascetic training seems to be separate from theological studies and hardly fertilized by their content, which leads to too little attention being paid to the apostolic vocation.

The same principles obtain for the formation of the lay catechists. They must be shown the beauty of the Christian doctrine, filled with enthusiasm for the Good News, given a feeling for its essential, shown the relationship between the great Christian truths, and, finally, taught the means by which they can catechize successfully. They also must bring the testimony of their faith to bear on their teaching. Professional catechesis is not enough today. Each catechist must himself possess the apostolic spirit.

In view of this situation in the missions we should consider seriously whether it would not be a good thing to crown the lay catechists' training by conferring on them one of the minor Orders, perhaps that of Lector. The catechist is performing a sacred ministry, and ordination would give him greater consciousness of his apostolic mission and his union with the Church. There is more than ever need for this. The more we are threatened in nearly all the missions by the danger of obvious or hidden hindrances to missionary work or even by persecution, the more we ought to do as much as we can to ensure our helpers who are not priests the maximum efficiency in the catechetical apostolate. The time may come, as it already has for some mission countries when they will have to carry out the principal part of catechetical teaching.

All these problems of method and substance set by missionary catechesis require, to avoid slipping away into an exclusively methodological reform, a solution of the whole question, of which the compilation of new textbooks for religious instruction will form one of the chief factors. Several missions are already actively engaged in a new edition of the catechism, which will respond to the needs of the moment. More than all other textbooks the catechism should be of a durable nature, even in its structure and form. As such, it is necessary that Christians should have confidence in it and be familiar with its spirit, substance, style, especially in the missions.

We are, for didactic reasons, opposed to a too hasty systematic catechesis following the plan of the catechism. Nevertheless, we understand and approve the attempts made to ensure that the catechism holds a primary place in missionary catechesis.

Since we have to count on the aid of lay catechists, we also understand that any change in the catechism needs reflection. But if, in the compilation of a new catechism, the methodical and kerygmatical requirements of modern catechesis are taken into account, the missions, enriched by the experience of Christian countries, will overcome in one stage instead of in two, the present backwardness of their catechesis.

This article will merely enumerate a few of the kerygmatic considerations to be taken into account in the new catechism. Above all, the important matter of a better division of the catechism lessons which, contrary to that adopted by Deharbe and used in nearly all the missions, would set out Christian doctrine, not as a complex of duties but as a collection of pre-eminent values. All the sections would show the theocentrism and Christocentrism which are essential to Christian doctrine; Christ our Way to the Father. The divine revelation would appear more clearly than ever as a gracious invitation from God to men, entirely dictated by the love of God willing to communicate Himself to us to procure our union of love with Him. Our response to this invitation is faith, which, following the example of the Apostle of the nations, the missionary catechesis must consider as the 'Yes' of mind and will to the divine invitation.

The lessons on the Church would have to be revised in the sense of the encyclical 'Mediator Dei:' the juridical aspect of the Church has in the past been too much in the forefront. In the section on the Sacraments, the chapters on baptism and the Eucharist must be revised. For the teaching on the Mass, that admirable encyclical Mediator Dei would be taken into account, and it would be made clear that the sacrifice of the Mass is that of the Church. Thus the dogmatic foundation of the active participation of the Christian people in the sacrifice of Christ would be clearly understood.

Teaching on grace would bring out the primacy of sanctifying grace and that on prayer, the pre-eminence of praise and thanksgiving. The study of the commandments would be Christianized by emphasizing the commandment of charity and presenting the Decalogue as the application of that commandment to the various spheres of human activity.

However, in such a short book as the catechism, the kerygmatic desiderata will be only partially fulfilled. Given the great number of lay catechists indispensable in the missions, good commentaries on the catechism will be necessary to demonstrate to them the new orientations.

The problem of the creation of an adequate Christian terminology is allied to that of the catechism. No one would assert that the missions, in the expression of Christian ideas, satisfy all the requirements of dogma, catechesis and literature. The troublesome experiences of St. Francis Xavier have long revealed the difficulties which this problem creates in the evangelization of the highly cultured peoples of the Far East.

Have we really adapted our preaching to the people, in mission lands? Have we not transmitted a religious teaching which is too European, more or less adequately translated into the native languages? A teaching which perhaps, even in Christian countries, would not have taken hold of souls. The adaptation in question will depend

on the fraternal collaboration between competent theologians, philologists, and ethnologists, working for the missions. Up to now both men and collaboration have been only too lacking.

The missions have followed the example of Christian countries in considering the religious teaching in use in schools too much as the classic form of religious instruction and claimed for it a kind of monopoly, to the detriment of other forms of teaching. At present, in spite of the great services rendered to catechesis by the mission school and its religious teaching, we must urgently put forward other means.

We may note here in passing, with regard to the schools that, in certain missionary districts, their evangelistic orientation should have been more marked. Do we not sometimes run the serious danger of being content with a school teaching as such, concentrating our forces mainly on obtaining good results, drawing the attention and applause of the government, while neglecting the missionary side? This danger attacks especially those schools financed by a government which takes no interest in evangelization. One of the chief requirements of our times seems to us to be a widespread "missionary" revival in the mission schools.

Even in normal times, the missions must cultivate zealously other forms of catechesis than that in schools, as for instance in the typical case of the preparation of catechumens for baptism; this is being done more and more in the schools, which may have its advantages, but is not enough. Now as in former times, the formation of the catechumens ought to be above all the result of their regular participation in divine worship. In the small stations, this usually consists in the community service held in the absence of the priest.

The Role of The Liturgy

The organization of the ceremonies ought always to be formative, even in ordinary times, for religious instruction in the school lays too much stress on the notional aspect, without regard for the unfortunate effect which this may have for the missions. It is by living deeply their religion by means of church worship that the catechumens and young people will get to know and appreciate the Christian religion more and more. This point of view requires that divine worship in all its forms should be celebrated in such a way that it fulfills its catechetical role.

There is more to it than this. By this celebration, the missioner comes in contact with Christians who are not attending any school instruction, but who still need teaching and formation: neophytes, baptized at a later age, and all the Christians of long standing who have been hindered by circumstances from frequenting Catholic schools in their youth. These live entirely on the Christian knowledge drawn from the readings and ceremonies of divine worship. Even young people, taught in the mission schools, will find in the liturgical celebrations pedagogic and religious values which cannot be replaced by school instruction. Surely this is the spirit of modern catechesis.

For all these reasons, valuable in normal times, worship in common shows itself especially on the missions, as the primary catechetical factor, and all its possibilities should be drawn

upon. The catechetical value, too little known and exploited in the past, of the service held Sunday after Sunday in the distant outposts in the priest's absence, is particularly great.

The situation today plainly demonstrates the values of divine worship for catechesis, not to mention the Communist peril, which is however threatening every important mission. In the non-Communist governments of mission countries, do we not perceive totalitarian tendencies, associated with the awakening of the colonies, tendencies which may one day destroy the mission school? Even if school religious instruction could alone carry out the essential catechetical tasks — a supposition absolutely rejected by modern catechesis in Christian as well as mission countries — the world situation today should teach us not to erect the catechetical revival solely or nearly so, on the revival of religious instruction given at school.

In the case of difficulty or serious hindrance in the way of school teaching, the two chief means of religious instruction are still worship and family Christian education. It will be objected that in the missions on the whole, worship and the family are still of little active value to missionary evangelization. This is in line with a series of difficulties which, in the missions more than in Christian countries, make it hard to render worship and the Christian family catechetically valuable.

With regard to worship, we may simply mention the problem of the adaptation of the liturgy to the evangelized countries. Concerning the family, we must reflect on the fact that in the missions Christianity only gradually impregnates the family with its spirit. The first and second generations are often not able to fulfill their task of Christian education adequately. Hence the willingness of the missions to rely on the Christian school. Yet, even in ordinary circumstances, the missions ought to promote the family Christian education and family catechesis in every possible way. The best school cannot take their place. There is even a greater reason in the present state of the world that we should make families able and willing to carry out their catechetical duties. It is necessary that they should be or become at need capable of performing the greater part of the religious education given by the school in normal times.

Do not let us wait till the Christian schools succumb to the blows of brutal persecution before we strengthen the catechetical activities of worship and family, or else it will be too late. The experiences of the persecuted missions in the Far East all combine to warn us of the same fact: once persecution has begun, important changes in the celebration of divine worship become impossible. Such changes must be made in advance and be given time to take root. This applies particularly to services held in the absence of a priest.

To complete this account, we must mention the very encouraging attempts which are being made to employ native music as an aid to divine worship.

Three things are necessary for the intensification of action by the family. First, the parents must be thoroughly instructed as to their educational obligations. They must be initiated in a practical but simple manner, avoiding exaggeration. The family cannot and should not be turned into a school; religious formation in the home must

be more supple. Much the most important matter is an intense family religious life, warm and true, neither excessive nor a matter of routine. Religious customs are very useful, if they are alive and popular. With regard to religious teaching, the family should provide the first elements before school age and, during the early years in the primary grade, follow up the instruction which the child is receiving at church and school.

If the Christian families perform these preliminary tasks, it may be hoped that in case of need, when the school is lacking, they will go a step further and continue the religious instruction with the help of a book like the catechism. Let us give them the means now, by preparing religious and catechetical books for families and by teaching the parents how to use them. There is no need to imagine coming persecution nor to talk much about it, for this family instruction is necessary even if divine Providence spares us a Communist invasion.

Catechetical Institutes

Missions today are faced with a task as huge as it is urgent. To achieve it, their preliminary and pressing duty is the formation of missionary catechists, both priest and lay. This presupposes on the part of missioners a solid religious and pedagogic formation. As far as possible, missioners ought to arrive at the scene of their labors with a good catechetical basic training, to be completed during the time given to studying the language, by instruction in the characteristics of their particular mission field. When they lack this training, this has to be supplied on the mission itself, which requires, like the formation of native clergy and catechists, a sufficient number of competent teachers. However, these specialists in catechetical and pedagogical matters are still lacking, which is the cause of so much hesitation and lack of precision in orientation.

In order to train this body of specialists or professionals rapidly, the best thing would be the foundation of Catechetical Institutes in the large missionary units like Africa, China, Japan, India, where capable elements, among them numerous native priests, would receive one or two years' special religious and pedagogical training. The training of diocesan inspectors for the mission schools could form part of the same scheme. Up to now we have lacked any real school inspection. On this point, we should have much to learn from modern school history in those countries who are at the head of cultural progress.

The missioners who are already at work should be led to understand the need for perfecting their catechetical formation by the use of specialized reviews and courses of study. These could be confined to small circles or else take the form of catechetical congresses, attended by the catechetical élite of a whole missionary region.

The different missionary areas ought to have a special review for missioners and another of the same kind for the many lay catechists. These periodicals would adapt foreign progress in religious pedagogy to the region. In many places reviews exist for missioners but their catechetical level varies. Why should we not envisage a missionary review with matters of missionary catechesis? No doubt such a review of missionary catechesis, accessible to every missioner, would be extremely useful.

NOTES AND INFORMATION

L'Osservatore Criticizes Newspapers Spreading False Idea of Religious Freedom in Satellite Countries

SEVERE criticism of newspapers drawing "gratuitous conclusions" from Communist propaganda picturing religious freedom in Red satellite nations has been made by L'Osservatore Romano, Vatican City daily.

The article in L'Osservatore did not mention any newspapers by name, but cited excerpts to illustrate its criticism. The excerpts appeared to be taken from "Il Punto," Rome weekly.

The Vatican daily said such newspapers often accept as true the religious news which Communist propaganda spreads and on this basis draw conclusions which are almost always wrong.

Although the offending newspapers are not lacking in critical sense in other matters, L'Osservatore said, in this case they are often inaccurate, especially where Poland and Hungary are concerned.

"The Church is crushed by the most cynical of oppressions in Hungary, Czechoslovakia, and many other countries," said L'Osservatore. "And in Poland she has been given back only part of her just liberties and Catholics are still prevented from exercising a great many legitimate rights. The persecution of the Church is, therefore, a dramatic reality which millions of Catholics have lived in Europe and Asia for many years."

Religious Cannot Take Final Vows Before They Complete Military Duty

YOUNG men in religious orders cannot take their permanent vows before completing compulsory military training where it exists, the Sacred Congregation of Religious has ruled.

A spokesman for the Sacred Congregation said the measure was adopted because many young men tend to change their minds about religious life after completing military duty.

"Military service," the decree states, "is often the source of a crisis for divine vocations in the religious spirit, as experience shows."

Thus the Sacred Congregation ruled that no one can be validly allowed to take perpetual vows before having completed his military service, or before having obtained a permanent deferment from military duty. Even temporary vows are suspended while such a member of a religious order serves with the military.

During military service a Religious must comply with obligations of the religious life as much as military discipline will allow. Though not bound by vows, he always remains

a member of his congregation.

Where it is a question of possessions a Religious may acquire while doing military service, the following rules are established.

— Whatever the member of the religious order may acquire through his own efforts and ability while part of the military belongs to the order.

— Any pension he may be given for wounds received or illnesses contracted while in military service belong to the order, as long as he remains one of its members and does not decide to leave it.

— Should he die while in the military, all settlements that belong to him automatically become the property of the order.

After having completed his military service, a Religious must return to conventual life for a period of time with temporary vows. This period shall normally last about three months, at the end of which he will be admitted to perpetual profession.

The decree was published in Acta Apostolicae Sedis, the publication containing the official acts of the Holy See.

In the United States permanent deferments in the form of exemptions by law are granted to all clerics and persons studying for the regular or duly ordained ministry. In most European nations, however, clergy and seminarians are subject to conscription for duty in the military services.

Relief Official Appeals For Funds To Aid European Refugees In Hong Kong

THOUSANDS of European refugees from Red China stranded in Hong Kong will soon be without help if the twenty-seven member nations of the Intergovernmental Committee for European Migration do not vote additional funds.

This warning was sounded by two international relief officials at the seventh session of the committee's general council which met recently.

James J. Norris, of Elizabeth, N.J., European director of Catholic Relief Services-National Catholic Welfare Conference, said that of all the refugees his organization has helped, those from Hong Kong have the most outstanding records of achievement in their new countries.

Mr. Norris said that if funds to aid this group of refugees are not found soon it "would result in untold misery for thousands of human beings who now for the first time have regained hope for a new life in the free world."

James Read, deputy director of the United Nations committee for refugees, said the migration committee would be able to continue aiding the Hong Kong refugees for only a short time longer. He said the funds available for this work would soon be exhausted and that there would remain "approximately 1,500 refugees of European origin in Hong Kong, plus 350 remaining in China with Hong Kong transit visas."

Since 1952 the migration committee has moved more than 10,000 of these

refugees to new homes and jobs overseas, Mr. Read reported. The aid was financed from a trust fund inherited by the committee from the former International Refugee Organization and by special contributions from the twenty-seven member nations which compose the committee.

Attribute Growth of Church in Korea to Example of Catholics, Work of Press, Relief Agencies

THE example of prominent Catholics, the zeal of Catholic journalists and relief aid from foreign Catholic agencies have done much to bring Koreans into the Church, said a mission news agency of the Church in Rome.

The International Fides Service said that an aid to the conversion of Korea "is the devout Catholicism of influential Koreans like Vice President John Chang."

Mr. Chang, Fides pointed out, has done much work for the cause of the Church, and is known for "his patriotic devotion to duty as well as his frank profession of his Catholic faith."

Fides singled out the newspaper Kyeng Hyang (City and Country) as an example of the contribution of a newspaper toward aiding the Church. Kyeng Hyang is not an official organ of the Church, Fides explained, nor is it a doctrinal paper.

The newspaper is simply "a paper published by enlightened Catholics who never print anything which will offend Catholic teaching or moral principles," Fides pointed out. It frequently prints papal messages and important Church legislation.

Aid to Korea has also done much to impress the people of the country with the Church, Fides continued.

For the past eleven years, Catholic Relief Services-National Catholic Welfare Conference has sent relief supplies to Korea. Fides explained that the people of Korea have been impressed with the charity and largesse of the Church in such sustained activity.

Red's Ban on Religious Rites Upsets Chinese Custom of Reburial

THE bodies of Chinese that normally would be exhumed and sent to the Orient for reburial are remaining in the United States because of Red China's ban on religious ceremonies.

The Chinese community in Chicago has purchased additional ground at Mount Auburn Cemetery in nearby Stickney that is large enough to receive those who die among the area's Chinese population of 5,000, according to Albert Leong, president of the Chinese Consolidated Benevolent Association.

Until the Communists seized China in 1949, it was the custom for relatives of Chinese who died in the U.S. to

ship the remains to their native districts for burial, Leong explained.

An important part of his people's ancient tradition, Mr. Leong explained, is burial in "a happy land, a choice land," which always has been China. But since repeal of the Chinese exclusion law and the ascendancy of the Communists in the old country, most Orientals living here are willing to regard the U.S. as their "happy, choice land."

The Reds, Mr. Leong added, forbid any religious ceremony.

Catholic Response To Anti-Missionary Books

"TRUTH Shall Prevail" is an answer that was prepared by six outstanding Catholics to the much publicized Niyoga Report on missionary work in Madhya Pradesh, central province of India.

It will be remembered that the Government of Madhya Pradesh, in 1954, appointed a committee to inquire into missionary activities. That committee known as the Niyoga Committee, after the name of its chairman, prepared a voluminous report which accused the Church of making converts by fraud, of denationalizing Indians and of being allied with imperialism. The report could not go unanswered. "Truth Shall Prevail" is a well documented response in which the six Catholics aim to enlighten those who might have been misled by the Niyoga Report about the doctrine of the Church and the principles by which She is guided in matters concerning conversions, education, patriotism, social work and charitable undertakings. In the preface of this answer of 270 pages, Mr. Soares, the editor and vice president of the Catholic Association of Bombay, remarks that the publication of the Niyoga Report was providential in that it offered an occasion for the present response which should serve to dissipate ignorance, prejudice and misunderstanding on the part of his fellow citizens in India concerning the teaching and the constitution of the Catholic Church.

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Mr. Panikkar's book, which was published about four years ago, had considerable influence because it was written in a brilliant style, by a Hindu who had made his studies in a Protestant college and who had been Professor of History in the Mussulman University of Aligarh, Prime Minister of the Maharaja of the former State of Bikaner and Ambassador to Communist China in Peking.

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"I have known several Westerners," he said, "who attended Mass (in China) and saw no evidence of the persecution of the Church. Such people may well be deceived, but in fact they are simply not reporting the actual conditions of the Church in China."

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Leader of Chinese Refugee Group Fighting Reds Says Individuals Should Join Struggle for Freedom

A young Chinese woman who knows communism at first hand issued a call for Americans to join as individuals in the world struggle in behalf of freedom.

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Miss Yen, who was at the University of Peking when the Reds took over, fled her native land in 1950 for refuge in Hong Kong. In the intervening seven years, her militant agnosticism has given way to equally militant Catholicism, and the handful of refugee intellectuals she had gathered together to fight communism has swelled to a complex enterprise sowing the seeds of hope and a striving for the preservation of human rights among millions of the people of

Southeast Asia.

She is executive director of Union Press, which with its 290 full-time workers in Hong Kong publishes books and pamphlets, operates a news agency, carries on youth work and a number of social and cultural programs in Hong Kong, and has its own institute for research in political, educational, social, cultural and military matters.

The main goals of the Union Press are to work for the establishment of a democratic China, fight Communist infiltration elsewhere, and in general to help build world peace.

Miss Yen is on a four-month visit to the United States under a State Department grant. An old hand in lecturing to audiences in Malaya, Singapore and elsewhere on the great southeastern tip of the Asian continent, she is now lecturing and conferring at a whole string of American colleges and universities. Her name — actually a pen name she uses in order to protect her family, still in China — came here ahead of her, however. An English translation of one of her books, "Umbrella Garden," was published in this country some time ago.

Indian Jesuit, U. N. Delegate Named To High Post In Order

A member of the Indian delegation to the United Nations General Assembly has been named assistant superior general for the newly formed Indian and East Indian assistancy of the Society of Jesus.

At the same time a Canadian priest has been named to head the English and English-speaking Canadian provinces of the order.

Indian-born Father Jerome D'Souza, 60, was notified of his appointment in New York, where he is attending the meetings of the General Assembly. The appointment was made by the general meeting of the order here.

Born in Mangalore, India, Father D'Souza made his seminary studies in India, France and Belgium. He has held such posts as rector and president of Loyola University in Madras, director of the Social Institute of Poona, and rector of the College of Shembaganur. He was a member of the assembly which drew up the constitution of the new Indian republic in 1947.

Catholic Group Formed By Asians And Africans At German Universities

A new organization of Catholic students from Asia and Africa studying in German schools for higher learning held its first meeting at the UNESCO Institute near Munich.

His Eminence Joseph Cardinal Wendel, Archbishop of Munich and Freising, participated in the meeting and delivered a short address of encouragement to the delegates.

According to a statement issued by the group, the German organization

is expected to be only one of several similar organizations set up in European countries and affiliated through a central office. The purpose of these organizations is "to help students from Asia and Africa materially and spiritually, to encourage intercultural relations based on an awareness of a common faith, and to promote the development of spiritual leadership among students who will become leaders in the spiritual awakening of their own countries when they return home."

The German group selected Bonn as the site for its headquarters and elected Anthony Lobo of Pakistan as its executive secretary.

Legion of Mary Holds Rome Meeting To Study International Progress

AN international meeting of the Legion of Mary was held in Rome after the Second World Congress of the Apostolate of the Laity, in the presence of His Eminence John Cardinal D'Alton, Primate of all Ireland.

Purpose of the meeting was to call together those legionaries who had attended the Lay Apostolate Congress, to give them an opportunity to exchange information from various parts of the world.

The meeting was attended by ten bishops and 150 legionaries from forty-five nations. It was convened at the College of the Propagation of the Faith here.

Joseph Erestain, national president of the Legion in the Philippines, reported that the organization has grown in his country from one praesidium in 1940 to 5,000 praesidia in 1957.

The activities of legionaries in the Philippines in 1956, he said, included: catechism instruction to 700,000 children and 22,000 adults; 160 visits to homes; visits to 29,000 sick persons in hospitals; 11,200 children baptized; 2,373 adult baptisms and 17,568 persons brought back to the reception of the sacraments.

Speaking for Ecuador, Bishop Leonida Proano Villalba of Riobamba said that the chief task of legionaries in his country is to make contact with those united in irregular marriages. More than 500 marriages have been validated within the past two years.

The development of the Legion of Mary has been no less remarkable during the past few years in Hong Kong, where 130 praesidia are working among 100,000 Catholics. Father Joseph Carra, diocesan director of the Legion in Hong Kong, stated that the fruits of the work of the legionaries are to be seen mainly in the great number of conversions there.

Indian Priest Tells Why U.S. Is Failing To Make Friends In Asia

THE United States is not making friends by its generosity in many parts of Asia because the people there do not understand the concept of

ship the remains to their native districts for burial, Leong explained.

An important part of his people's ancient tradition, Mr. Leong explained, is burial in "a happy land, a choice land," which always has been China. But since repeal of the Chinese exclusion law and the ascendancy of the Communists in the old country, most Orientals living here are willing to regard the U.S. as their "happy, choice land."

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inspiration, with new knowledge and new ideas and — perhaps most important — with new friends with whom they can later correspond in order to continue and to broaden the cooperation which the congress began.

People do not go to these congresses for a holiday: they are often unbelievably exacting in their timetable, leaving all too little time for private meetings, but they can be very fruitful and stimulating, and, above all, Catholic Congresses contribute to strengthening that bond of charity which befits the communion of saints.

There are other Congresses, at which there is no Catholic representation at all, congresses, which indeed are aimed openly or covertly at the destruction of all that Catholics hold dear, which are organized by Communists for Communists and for all who are willing to travel along the same road. The Sunday Examiner does not normally report their doings, but they are numerous and, in their way, important, and it would be foolish to ignore them altogether.

The daily press told us a good deal about the international festival of Youth, held in Moscow in August. About the same time, there was a meeting of the World Federation of Teachers' Unions in Warsaw. In September, there was a Seminar for the World Federation of Women Trade Unionists in Prague. In October the Trade Union Congress (WFTU) met in Leipzig, and in November, the Council of The International Association of Democratic Lawyers met in Moscow.

This list might be extended with news of the activities of the similar Federations of Doctors, Journalists, Scientific Workers, and — chief of them all — the World Peace Council. We should be making a grave mistake if we treated all these as negligible; for instance, the meeting of teachers mentioned above had delegates from fifty-seven countries, representing ninety-eight national organizations. That the delegates were representative of small groups in their countries of origin may be true, but it is evident that a vigorous and systematic effort is being made by the Communists to penetrate every section of the population in nearly every country in the world, and, moreover, in reading the resolutions passed at all these meetings by these different bodies, one finds clear proof of the central direction from Moscow to which they are all subject: the resolutions are all the same, though worded according to the profession of the Congress which is to pass them.

What are we to make of all this? First, we must convince ourselves that the devil does not sleep. Next, surely, the conclusion must follow that we should not sleep. The call to the lay apostolate finds a ready answer among the Communist comrades; it would be lamentable if the children of God were slower to answer the call which has come to us from God's Vicar on earth.

The list we have given above is a formidable one, though it is only a small sample; the power of Russia which is behind all these Federations is a formidable power. But, opposed to them is an army which is truly Catholic, universal, spread throughout the world, an army indeed without arms, but strengthened by the grace of God.

We are not, then, ill-prepared for

battle; more, we are assured of victory. Each of us, however, must be fully awake to the fact that a desperate struggle is going on for the souls of men, a struggle in which every one of us has a part to play.

Philippines Catholic Sentinel

The Right To Education

A draft article on the right to education is reported to have been submitted to a United Nations general assembly committee recently by a special group headed by Philippine Ambassador Salvador P. Lopez.

The report says that the article was proposed for inclusion in the draft international covenant on economic, social and cultural rights. It seeks to define the nature and scope of the right to education and the obligations of states to provide education to all citizens without discrimination.

We are naturally curious to find out what exactly the draft article says about the right to education, for this right is involved in many of the educational problems that beset our own country.

Every human right has a corresponding obligation, and the right to education involves obligations not only on the part of the state but primarily and naturally on the part of parents, and pre-eminently on the part of the Church. These obligations in turn are the basis of the rights in education of parents, of the Church and the state.

There is a trend noticeable here and elsewhere, that while the natural right of parents to educate their children is recognized in theory, in practice the right is being nullified by the tendency of government to control and if possible monopolize education.

The most recent example of course is the Rizal law originally concocted by Senators Recto and Laurel.

We recognize that parents have the primary right in the education of their children. Parents are primarily responsible for bringing up their young, and therefore it is their responsibility, hence their right, to see that their children receive the sort of education which in their conscience is best for them. For Catholic parents, this means at the very least, an education that shall not undermine their children's religious faith, that shall not violate the freedom of conscience.

Yet, over the opposition of the vast majority of Catholic parents, a bill was presented which would compel Catholic students to read books considered dangerous to their religious faith. Although the law as approved allows of certain exemptions — a concession that had to be fought for — still the law as approved imposes an uncalled for burden on Catholic students.

Another indication. We understand that Senator Roseller Lim has introduced a bill, perhaps well-intentioned,

that would virtually reduce private educational institutions to the level of industrial concerns. If such a bill should be re-introduced, it would strike a blow at private schools whose existence is a guarantee that parents shall have a choice in the type of education their children shall receive.

It is reported that the draft article on the right to education presented to the UN committee seeks to define the obligations of states to provide education to all citizens without discrimination.

This is another facet of the problem. If the state has the obligation to provide education "to all citizens without discrimination," it is clear where the Rizal law fails, since it is an educational measure which discriminates against Catholics.

Furthermore, it may be asked: what type of education is the state obliged to give "to all citizens without discrimination"? If the state imposes its own brand of education on all "without discrimination," what happens to the right of parents to determine the type of education their children should receive?

It is important to keep in mind the subsidiary role of the state in education. It is important to keep on hammering at the point that while the state has the right to insist on certain minimum standards that will promote the development of good citizens, the primary right of education lies with the parents; that this is a natural right, one of those inalienable rights to secure which governments are instituted among men.

Malayan Catholic News

"White Collar" Jobs

IN their Merdeka Pastoral the Malayan Hierarchy stressed a point that few here had apparently considered seriously before — the importance of manual work: "The progress and development of Malaya will require manual workers in thousands, if we want to increase production and achieve self-sufficiency in essential food supplies and other things."

This view was recently emphasized by Mr. Charles Gamba, expert economist, of the University of Malaya staff, in a series of three excellent articles in the Singapore STANDARD. Despite the present demand, local youngsters are on the whole "unwilling to be trained as skilled and semi-skilled tradesmen," he says.

But he doesn't put the whole blame on them for this attitude towards the trades. Circumstances during the past decades have developed a particular attitude to white collar jobs. Singapore's Entrepot trade required many clerks and ledger keepers. Manual work was performed by the migrants: "they were the hewers of timber and drawers of water.

The local persons sought the white collar job." For him the social aspect was important: "A white collar job, even that of a junior clerk on a temporary scale, was considered far more socially acceptable and led to a better marriage than a trade. Hence, the local-born tended naturally to think in terms of the professions, leaving it to poorly paid migrants to follow the manual trades or petty commerce.'

He mentions the difference in Australia on this point — and the same could be said for the great Western powers. There the large middle class includes manual workers such as carpenters, plumbers, painters, factory hands, etc. In this whole class "the attitude is that a trade is honorable, and as socially acceptable as a profession. THIS IS THE VIEW THAT MUST BE ENCOURAGED IN THE YOUNG PEOPLE OF SINGAPORE. They and their parents must be educated into assuming a different attitude towards the trades. Thinking differently precedes doing differently."

For a Catholic there shouldn't be any difficulty about the thinking part. The example of Christ the Carpenter has been set before one generation after another these two thousand years. Moreover we have the Young Christian Workers, with branches all through the Far East now, Malaya included. The entire program stresses the dignity of manual work. Malaya will never be able to cut any important figure in the present world if she fails to follow the example of all the great modern industrial nations, founded ultimately on the example of Christ the Manual Worker. It is noteworthy also that Red countries particularly emphasize manual work.

In his address to the Young Christian Workers' Congress at Rome in September, the Holy Father put a great deal of emphasis on youngsters just out of their studies: "Leaving school to go to work," the Pope said sympathetically, "they become cruelly disillusioned and begin to absorb the poison of materialism, lose faith in their high ideals and become bitter and rebellious."

In his treatment of the local situation Mr. Gamba, from a purely economic view-point arrives at a similar conclusion. It is primarily for handling the situation created by the huge and annually increasing number of school-leaving youngsters that he urges this new attitude here to the trades. Industrialization, at least in a small way, is a MUST for this city, which in the past has depended almost exclusively on rubber and tin. Besides more technical schools, he says, there should be a recognized system of apprenticeship introduced for budding tradesmen. Young graduates should be assisted in finding "occupations suited to their abilities, aptitudes, qualifications and interests," and be "diverted from jobs harmful to their health or character, or those leading to no suitable career."

Our Catholic schools can do much to help inculcate this important new attitude.

Philippine Baguio - Mountain News

Every Catholic A Missioner

WHY do Catholic missioners leave their homes and loved ones and travel to the remote corners of the world to minister to people still in the throes of paganism? Why do they sumbit to indignities by the Chinese Communists, to the weather conditions of the frozen Arctic, to insect-ridden jungles, and war-torn, disease-filled wastelands? How many Catholics know the real answer? The average Catholic would say that the missionaries must go out and teach the gospel to all because Our Lord commanded the Apostles to go forth and teach all nations. This is a superficial reason for missionary activity. There is a deeper reason why each Catholic should be a missionary in a limited sense, and why the Church must establish her trained personnel in all corners of the globe to give out her message.

In God's plan for the redemption and the restoration of humanity the Church is the necessary instrument. One must belong to the Church somehow or other, if one is to realize the supernatural destiny designed by God. Therefore, the Church is Catholic by her very nature. The hope of a restored humanity is in her. She applies the fruits of the Redemption to succeeding ages. All ages must look to her for restoration. As the Body of Christ, a living organism, the Church must grow if she is not to atrophy. The growth must be extensive, by infusing more and more of humanity with her divine life. It must be intensive as well, by deepening and increasing the hold of divine life upon her members.

The Church is under necessity to present herself to all men as the divinely appointed means of salvation. As the Catholic Church she must restlessly reach out to vivify the world of souls spiritually dead. As a living organism she must expand by reproducing herself among all men. This reaching out further to the whole world, the reproduction of herself everywhere, this expanding life through the centuries, has been called the missionary life of the Church. It is of her very nature. It is not something added on or arbitrary, something to be fulfilled in one generation and not in another. It is not something which the Church is free to pursue or not. She must be reaching out always; otherwise she would not be the Body of Christ nor the way of salvation for all men as yet not of her fold. The work of missions cannot be called a work of supererogation or a work that is not absolutely necessary in this stage of the Church's growth. To deny the existing necessity of missionary work is to deny the necessity and Catholicity of the Church herself.

In 1957 the number of pagans in our Mountain province is estimated approximately 157,000. Help is needed, financial as well as spiritual. Our mission task may not consist solely in remembering the mission once a year. Throughout the year the concern of every Catholic should be the expansion of the church, for as a Catholic we are living cells of the Mystical Body and any cell which does not take an active part in the life of the organism is doomed to death.

The Ceylon Messenger

The Silver Lining

ONE fruit of the persistent attacks on the Church here in recent times has been a corresponding reaction on the part of the Catholic laity. It has been a ready answer; an immediate, full-hearted response; one which, at other times, was not forthcoming in such generous and wondrous a measure. Of course, there always were heroic workers in the cause of Christ. But now, it would seem, their numbers are growing in abundant measure. God knows the Church could do with many more; but one must at the same time give thanks to God for this wonderful answer of love even in the face of opposition and rivalry. We are thinking not so much of organized Catholic Action which was always there, but rather of all those innumerable lay volunteers who have felt within them the stirrings of something undefinable, who have come out of their selves, made enormous sacrifices of time, leisure, comfort and money, and have become standard-bearers for the Church.

We cannot resist the urge to mention, in this connection, the case of an individual who wrote into this office some weeks ago, calmly announcing his decision to come into the Church, into what he termed "this haven of forbearance and charity." His journey to the Church, he said, was sparked off by watching our attitude—one of charity, and calm reasoning, rather than the vile vituperations of those who maligned us. Here then, is the silver lining; here are the rays of hope on the horizon. Around us there may be suspicion, rivalry, even open enmity. But within the household of the Church, and within the soul of man, the true Christian spirit is burgeoning.

It is in this context that we turn to the great event of the week we have just concluded — the three hundredth novena, at All Saints' Shrine of Our Lady of Perpetual Succour. Thinking of all that has been accomplished these three hundred Wednesdays; of the thousands who knelt, reflected and prayed; of the thousands of hearts, Catholic and non-Catholic, which have basked in Mary's love and felt the touch of her peace and protection; of the wounds that have been healed, and the homes that have been rebuilt; of weakness that has been changed into strength, and cowardice that has been turned into bravery. . . we cannot resist saying that here indeed is the hope of our times, Mary's mantle over Lanka.

At a darker hour in Ceylon's history, we know how by the faith of our Metropolitan Archbishop, Mary intervened and saved us from the horrors of war. Other dangers now threaten Ceylon: perhaps greater ones, perhaps more vital ones, certainly more far-reaching ones. But once again, hope glimmers on the horizon; and amidst the bleakness of the clouds, the silver lining has appeared. Once again, it is Mary, the hope of the human race. It is to Her, then, that we turn confidently.

Communist Policy

Red China's Food Shortage

FOOD production in China has always been below the country's needs. The country's arable land has long been fully exploited, and a conceivable increase of 10 or 20 per cent of the cultivated area — no more is feasible — would soon be overtaxed by an immense and ever-growing population. The only solution is intensive cultivation, more production in the same area, but is this practicable? The fate of any administration rests on this crucial question: can it better the living standard of five hundred million Chinese *of the farming class.*

The Press, in these last few months, has been full of reports on food. numerous editorials have analyzed the problem and its consequences which are admitted to be extremely serious. It is too soon to expect general reliable statistics, but most editorials say clearly that grain production is not keeping up with growing needs.

"The State has received this year (in taxes and by purchase at harvest time) 1,950,000 tons less than last year and has sold to cities and collectives 6,350,000 tons more than last year. This has depleted the State grain reserves," reports the Peking People's Daily.

An August 30 editorial says: *"In this coming autumn harvest, if we cannot contrive a way for the State to buy more grain, we are heading for a future full of troubles."*

Another editorial confesses that there is no possibility of adding to the farmers' ration and adds callously: *"Our farmers always had a hard and frugal life; they are used to severe economy at home. In the hard days before Liberation, they did manage, living from hand to mouth, to get a not too hard living."*

If the comparison says anything, it is that the farmers' lot, after eight years of the Communist regime, is not much improved.

This is the acute dilemma which faces the Administration. To raise, in the slightest degree, the daily ration of 500 million people would deplete the grain reserves and reduce drastically any industrial development. To ask continued sacrifices from the farmers (by way of insufficient food rations) may turn them definitely against the Administration and by their reaction lower still further the production of food.

The weather adds an uncontrollable element to the problem. Floods and drought every year affect more or less seriously the farmers' life and production. It is said that in an average year 8 to 16 million acres and 30 to 40 million people are affected. In bad years, 16 to 32 million acres and 60 to 70 million people suffer. To ensure relief an average of five million tons of grain must be kept in reserve. The first Five Year Plan had one good year and two bad years (1954, 1956). The fourth year, we presume, is classed as medium. So is the fifth, the past year, according to initial reports.

It is only recently that we have heard of the 1956 disaster: 38 million acres were affected, bringing hardships to 70 million people. The Provinces of Honan, Hopei, Kiangsu, Anhui, Chekiang, Hunan, Kwangsi, Kwangtung and Kirin, all important grain producers were affected.

In view of these figures, the curtailment of certain industrial development projects appears more than wise: it was absolutely necessary.

Floods and drought occurred this past year also, but the extent of the damage caused has not yet been revealed: we may have to wait months for a general picture. In Honan province alone, 8 million acres were flooded. In an area of 1½ million acres the autumn crops seedlings have been inundated, depriving 13 million people of their harvest. Floods in Hopei province this past summer are reported as *causing pronounced pessimism among the masses and kanpu and a conspicuous fall in revolutionary productive spirit.*

This last damaged may prove no less costly to the State.

A report from the Ministry for Food gives the State sales of grain to farmers for the year ending June 30, 1956 as 16½ million tons; last year, the State parted with 20 million tons. The 3½ million tons difference is attributed partly to relief (including seed), and partly to utter lack of frugality on the part of the kanpu and collective farm members, increasing from the end of 1956 up to the present time.

A blind optimism, says the Ministry, made the kanpu relax their control over supplies. The farmers used grain without restraint, had feasts at harvest time, went into the grain market and speculated. In some districts, they wanted to make grain production a secondary crop (in order that they might pay taxes in other products — and keep the grain). Worst of all, many sold their grain on the black market and came back to the State, asking for more, pleading grain shortage.

This report sums up what is happening everywhere, throughout the country.

(China News Analysis)

Communist Electoral Gains In Indonesia

MUNICIPAL and regional elections were held throughout Java during the summer and will now take place by stages in the rest of Indonesia. The results for Java, which are almost complete, show that the Indonesian Communist Party (PKI) has made striking gains since 1955 and that the Party tops the poll in most places. In Djakarta, the capital, the Communists have moved up from third to second place — after the *Masjumi* (Moslem) Party. They have emerged as the strongest Party in the city councils of Surabaya, Samarang and Bandung, the last being a former stronghold of the Nationalist Party (PNI). Over the whole of Java, the Communists have polled about 40 per cent of the votes, compared with 21 per cent of the total Indonesian vote at the general elections in 1955.

Most of these gains have been made at the expense of President Sukarno's Nationalist Party. It seems evident that by identifying itself with President Sukarno and profiting from Indonesia's political and economic difficulties, the Communist Party has gained prestige and votes. The Communists have been to the fore in supporting President Sukarno's concept of a "guided democracy," which proposed the formation of a supra-parliamentary Cabinet and National Council to include the representatives of all political and social groups. When the Council was set up last July, some seventeen of its forty-five members were Communists or Communist sympathizers. It will be recalled that Communists have not participated in an Indonesian Government since the abortive Madiun *coup* of 1948, because of the *Masjumi* Party's consistent refusal to join them in any coalition.

Outside the central and local administration, the Indonesian Communists continue to exert influence through the Communist-dominated trade union alliance, SOBSI, through a number of fellow-travelling associations and, probably to some extent through the Army. While most of the Army leaders in the Indonesian provinces are staunchly anti-Communists, some of those at the center, particularly in the Djakarta City Command, have shown themselves susceptible to Communist ideas and tolerant of the infiltration of Communist officers.

The Communists have been jubilant at their successes, but the long-term implications are not yet clear. The regional councils have only an advisory function at present. They are certain to acquire greater powers when the promised decentralization is carried out, as part of a solution to Indonesia's current separatist crisis. This will benefit communism in Java, but it will also strengthen the predominantly anti-Communist administrators in the other regions. Any growth of Communist influence at the center is likely to provoke the anti-Communist forces in the provinces.

Moreover, the gains achieved by the Communists appear to be awakening the Nationalist Party to the dangers of too close an alliance with them. Rather than joining the Communists as junior partners in the regional councils, the Nationalist members have been authorized by their Party chairman to go into opposition

and join with the Moslem parties. This has clearly worried the PKI. The *New China News Agency* reported from Djakarta that on August 13 the PKI Secretary, D.N. Aidit, urged Nationalists to continue their cooperation with Communists "on a concrete basis," in spite of differences of view. The PKI leaders must realize that most of the new Communist voters are not ideological converts, but semiliterate peasants and laborers who support President Sukarno uncritically and, during the recent elections, looked on the PKI as "his" Party. If President Sukarno withdraws his favors from the Communists and rebuilds his own Nationalist Party, these voters are also likely to turn away from the PKI.

Communist Attitude To Malayan Independence

ON August 31 the Federation of Malaya was proclaimed an independent State as a result of friendly negotiations between the British Government and elected Malayan leaders; the Federation has chosen to remain in the Commonwealth. Its new status and the way it was acquired received much favorable comment in Asia, and Asian statesmen participated in the independence celebrations or sent goodwill messages to the new State.

The achievement of independent status by former British dependencies is a source of embarrassment to the Communist bloc. This is particularly true in the case of the Federation of Malaya, whose present leaders were until recently described by Communist propaganda as "reactionaries" and "puppets of the imperialists." Communist comment on the independence celebrations has implied that independence was wrested from the British through the armed struggle of Communist terrorists and that, in any case, the Federation's present status is only the *first* step on the road to national liberation.

There are already indications that the Party line on Malayan independence may be modified. China, in a note from Prime Minister Chou En-lai on August 30, hastened to recognize the new State. The Soviet Union, remembering perhaps the unfavorable Asian reaction to the Soviet veto on the admission of Ceylon to the United Nations, has supported the admission of the Federation into that organization. But messages of goodwill to the Malayan people, broadcast from Moscow and Peking on Independence Day, called upon the new State to pursue an independent policy, to establish friendly relations with all countries, and to remain outside SEATO. The fact that an armed Communist insurrection is still taking place in the Federation is evidently not considered by the USSR and China as an obstacle to friendly relations with the Malayan leaders. In this respect, Sino-Soviet relations with the Government of Burma provide a precedent.

The situation is more difficult for the Malayan Communist Party. Its propaganda ridiculing British promises of independence has proved false. Party documents captured in the first year of the Emergency revealed the hopes of many rank-and-file terroists that China and the USSR would send troops and arms. Their morale will doubtless be affected by the news

that China has recognized the new State and that the USSR has supported its admission to the United Nations. This factor prompted the Federation Government to announce on September 2 new surrender terms more lenient than those offered previously. Communist terrorists who prove their intention of abandoning communism and giving their loyalty to the elected Government will be helped to regain their place in the community and to be reunited with their families; those who refuse to forswear communism will be repatriated with their families to China. They will not be subjected to investigation or interrogation. The offer remains open until December 31, 1957.

It remains to be seen whether the hard core of the Communist terrorists will take advantage of the surrender terms or whether they will continue to resist like their Burmese comrades. But even if the armed struggle is not abandoned completely, it seems probable that the Malayan Communist Party will concentrate on political penetration, especially in Singapore. On August 23, the Government of Singapore issued a White Paper entitled *The Communist Threat in Singapore,* which described subversive Communist activities and the arrest under Emergency powers of forty-one people, nearly half of whom belonged to the Left wing of the People's Action Party, which had been infiltrated by the Communists.

Directive To World Communism

ON the 40th anniversary of the Bolshevik Revolution Soviet surveys of world communism record, on the one hand, satisfaction with its progress in certain areas and, on the other, concern for its unity and orthodoxy.

The new Soviet research journal on Party history, *Voprosi Istorii KPSS* (Questions of History of the CPSU), published in its first issue an article entitled "The Communist movement in the capitalist countries." The article gave the total membership of the seventy-six Communist Parties now in existence as 33,000,000, compared with about 4,000,000 before the Second World War. This increase is made less impressive when the journal reveals that 28,000,000 are accounted for by members of the thirteen Communist Parties of the "Socialist countries in Europe and Asia."

It states that of these, over 7,000,000 belong to the Soviet Communist Party and 12,000,000 to the Chinese Communist Party. In countries outside the Soviet orbit, there are only 5,000,000 Communists. The largest Communist Parties in the free world are the Italian Party (just under 2,000,000 members) and the Indonesian Party (1,500,000). For the rest, even the more influential Communist Parties have comparatively small memberships, e.g. the French Communist Party 430,000 members, and the Indian Party over 120,000.

The Soviet periodical deals briefly with the Communist Parties of Britain, Canada, West Germany, Belgium, Finland, Brazil and the Argentine. It singles out the Com-

munist Parties of France, Italy, India, Indonesia and the United States. The first four are presumably chosen because they command large votes in their respective countries. The results of the recent elections in India and the establishment of a Communist Government in the State of Kerala were interpreted as facts which "testify convincingly that the Communist Party of India is growing in strength." It is difficult to see why the American Communist Party should have been chosen for special comment. It is only 20,000 strong, and even the Soviet survey admits how badly it has been shaken by events in Hungary.

While the article ridicules the idea that "sporadic waverings and desertions" may have a disruptive effect on world communism, it nevertheless draws attention to the dangerous effects of such bourgeois ideas as "national communism," "absolute freedom," "pure democracy" and "liberalization." In doing so, it shows preoccupation with the need to strengthen discipline in the international Communist movement and to find a new organizational basis for it. It notes:

> "In conditions of the sharpening class struggle in the international area, special significance must be attached to the question of further consolidating the Communist movement, the Communist and Workers' Parties on the basis of principles of Marxism-Leninism, and to joint action by the Communist Parties in uniting peace-loving forces against the offensive of reaction."

A more authoritative directive to world communism was given in the final section of the *Theses* issued by the CPSU on September 15 in connection with the anniversary of the October Revolution. This re-defines the strategy and tactics of the seizure of power in the light of the concept of different roads to socialism. The *Theses* do not, of course, refer to the establishment of "communism" or "Communist dictatorship," preferring to use the terms of "socialism" and "dictatorship of the proletariat."

The October Revolution, they say, has shown that socialism cannot be built without the dictatorship of the proletariat; the main prerequisite for the Socialist transformation of society is a Socialist revolution and the establishment of a proletarian dictatorship "in one form or another"; conditions prevailing in different countries will determine the means of seizing power and the form of the dictatorship of the proletariat. Marxist-Leninists, however, should not overstress the national peculiarities of the roads to socialism and so overlook the general and fundamental principles of a Socialist revolution.

Such a formulation is a reiteration of Khrushchev's position at the XX Party Congress. But the Congress was not faced with the problems of "national communism" and "revisionism." These the *Theses* cannot ignore. They attribute revisionism to bourgeois influence on vacillating elements, and condemn it because it stands for the repudiation of Marxism-Leninism, for the undermining of the unity of the Socialist camp, and for nationalism. Imre Nagy, they imply, was an arch-revisionist.

The final paragraphs of the *Theses* are devoted to the impact of the October Revolution and the Eastern Soviet Republics on Asia and Africa. The countries the *Theses* single out for special attention are China, India,

Indonesia, Burma, Egypt and Syria. The fact that such large countries have achieved independence, they maintain, testifies, first, to the crisis in the colonial system and, second, confirms Lenin's forecast about the dawning of an era when the peoples of the East will "actively participate in the solution of the fate of mankind."

A similar Party statement under Lenin or Stalin would have appealed for the seizure of power by violence and for the overthrow of the existing governments. World Communist tactics are now combined with official policies of economic, political and military aid. But if the tactics have changed, the final aims of the October Revolution remain the same.

North Vietnam Cadres In Uniform

THE unrest and opposition evident in North Vietnam, particularly among the peasants, during the past year seems to have severely shaken the Party. As in China, it is therefore anxious to ensure that the army, which is for the most part composed of peasants, is politically reliable.

The Viet Minh Army is under direct Party leadership and control at all levels. Political reliability is now considered of more value than battle experience.

On September 2, during National Day celebrations, General Vo Nguyen Giap, Commander-in-Chief of the (North) Viet Minh People's Army (VPA), ordered all officers and men of the army to "complete successfully the present ideological training in the entire army . . . . heighten Socialist consciousness and patriotism."

During two years of peace, according to an article in the Party's theoretical journal *Hoc Tap*, No. 6, of June, 1957, Party membership in the army has increased by 20,000. But, emphasizes the article, everything is far from perfect. Some regiments have not succeeded in recruiting a single new member in six or seven months. Nor has enough educative propaganda been aimed at the masses.

The quality of new Party members, says the article, is not good enough:

> "Despite their willingness to carry out Party expansion work, some members simply do not know how to go about making surveys and propaganda and dispensing Party education. Conversely, many other members with adequate ability for propaganda work do not pay any attention to it."

Pointing out that conditions in war and peace differ, the article states that "the things that require our utmost attention are propaganda, education, the motives of the candidates and their willingness to work — only these can preserve the purity and assure the vanguardship of our Party."

Political education for officers is being carried out on a large scale. During June, 400 senior and middle-ranking officers attended a course of re-education — the second of a series. According to *Hanoi Radio* of June 27, all 400 had "agreed completely with the policy of the Party Central Committee on the question of building

up the army. They had also unanimously recognized the correctness of Party policy in relation to such problems as officers' behavior, training, ideological leadership and political education. They had set forth certain shortcomings to be corrected. . . ."

Political reliability will prove increasingly vital when in the near future, conscription is introduced. Last June *Hanoi Radio* criticized conscription in South Vietnam, calling it "a new disaster" which the people in the South had to face. Two months later, on August 22, the same radio flatly announced that "all Vietnamese citizens must perform military service" and that a plan for conscription to the North Vietnam Army was being drawn up by the Government.

The influx of large numbers of conscripts will prove a severe test for the political reliability of army cadres.

Among intellectuals the Communist Party is now faced with undiscipline from one of the least expected quarters — the editorial staff of the new magazine called *Van* (Literature).

This magazine replaced the outspoken *Nhan Van* which was suppressed last December for publicizing the disillusionment of intellectuals in the North; the whole editorial staff of *Van* was drawn from fervent Party supporters. But from the very first issue on May 10, 1957, it was obvious that *Van's* writers were second rate; their dull and uninspiring articles failed to please even the Party pundits.

Now the Party, through its ideological journal *Hoc Tap*, has violently criticized the editors, writers and content of *Van*. "All through its ten first issues the spirit of the *Van* magazine is rather low," declared the September, 1957, issue of *Hoc Tap* (distributed in August). "Love and hatred are mixed up, white cannot be distinguished from black . . . the content . . . is very poor. The magazine seems to stand far from reality, far from life and apart from the main responsibility of the revolution."

But instead of accepting this criticism and recanting, the editors of *Van* have rejected it. In the issue dated August 10, 1957, they replied in a lengthy article to *Hoc Tap's* censure.

The article starts mildly and almost apologetically; it quickly moves to a spirited defence, and ends in a crescendo of righteous anger:

> "Why does the *Hoc Tap* review make such remarks and have such a critical attitude?
>
> "Do these remarks and attitude come from doctrinarianism . . . . formalism?
>
> "Do they come from mandarinal and highhanded manners, from the eagerness to use big knives and huge axes (to slaughter other people)?
>
> "We do not agree with the above remarks and criticisms by the *Hoc Tap* review, and we cannot imagine that the editorial staff of the *Hoc Tap* review can adopt such an attitude."

Yet another "contradiction" seems to have arisen between the Party and its faithful lackeys.

Newsbriefs

1.—HONG KONG REFUGEES TO GET U.N. ASSISTANCE

NEW YORK (Reuter) — The United Nations Social Committee has recommended the General Assembly to make a wide appeal for "all possible assistance to alleviate the distress" of Chinese refugees in Hong Kong.

The committee adopted by forty-three votes to ten with fourteen abstentions a resolution which also would authorize the High Commissioner for Refugees, Dr. August Lindt, to "use his good offices to encourage arrangement for contributions."

The Netherlands, Turkey and United States joined in sponsorship of the draft.

Specially, it recommended the assembly to direct its appeal to all the states members of the world organization and of the specialized agencies and to non-governmental organizations.

Heavy Burden

The resolution acknowledged "the heavy burden placed upon the government of Hong Kong in dealing with this problem and the efforts made to alleviate it" and recognized that it was "such as to be of concern to the international community."

It took into account "the need for emergency and long-term assistance."

Introducing the resolution, Mr. George Meany, of the United States — he is president of the trade union group AFLCIO — said it was obvious that the situation of the Chinese refugees in Hong Kong was beyond the means of local authorities.

He appealed to the United Nations. to express its concern over the problem.

The Soviet-associated states and Yugoslavia made up the ten nations which voted against the resolution. Since voting was only by a show of hands, the abstentions were not listed by states.

The assembly is expected to deal with the recommendation later this month.

Text of Resolution

Following is the full text of the resolution:—

"The General Assembly;

"Having considered the problem of the Chinese refugees in Hong Kong in accordance with resolution No. (5) (A/Ac. 79/62) of the Executive Committee of the United Nations Refugee Fund;

"Acknowledging the heavy burden placed upon the Government of Hong Kong in dealing with this problem and the efforts made to alleviate it;

"Recognizing however that the problem is such as to be of concern to the international community;

"Taking into account the need for emergency and long-term assistance;

"1. Appeals to states members of the United Nations and of the specialized agencies, and non-governmental organizations, to give all possible assistance to alleviate the distress of these refugees;

"2. Authorizes the United Nations High Commissioner for Refugees to use his good offices to encourage arrangements for contributions."

2.—REPORT PEKING SUBSIDIZING PAPERS IN THAILAND

BANGKOK — (AP) — Military sources here claim Chinese Communists have opened a US $500,000 credit in a Hong Kong bank to finance press propaganda in Thailand.

'If true, the report would substantiate earlier rumors of large-scale subsidization of leftist newspapers here by the Soviet Embassy and other Communist sources.

The military told Bangkok police the Chinese Communists opened the account at an unnamed Hong Kong bank, and enabled withdrawals to be made for the purchase of newsprint and printing presses by local Chinese and Thai language newspapers. The military said the Chinese were paying to push the standard line criticizing the Thai government for its ties with Western countries, its participation in SEATO, and to stump for trading with Red China and recognition of the Peking regime.

Sources said some Chinese newspapers who support the Communists were afraid to do so openly for fear of deportation under Thailand's anti-Communist law. Instead they hire Thai reporters to ask leading questions of government officials, or pay Thai newspapers to write Communist-flavored editorials. Then the Chinese newspapers quote Thai vernaculars and absolve themselves of any direct blame for publishing Communist propaganda.

Military sources said there was also evidence the Communists were financing subversive elements in universities and labor ranks.

3.—U.N. COMMITTEE CALLS FOR REUNITED KOREA

NEW YORK — (UP) — The U.N. Political Committee has passed a resolution, by fifty-three votes to nine with fifteen abstentions, calling upon the North Korean and Communist Chinese authorities to accept the "established United Nations objectives in order to achieve a settlement in Korea."

The resolution was sponsored by eleven nations, including Britain and the United States.

This settlement would be based on the "fundamental principles for unification set forth by the nations participating on behalf of the United Nations in the Korean political conference held at Geneva in 1954, and reaffirmed by the General Assembly."

The resolution requests the United Nations Commission for the Unification and Rehabilitation of Korea to continue its work in accordance with relevant resolutions of the General

Assembly, and calls upon the Secretary-General (Mr. Dag Hammarskjoeld) to place the Korean question on the provisional agenda of the Assembly's next session.

The other countries sponsoring the resolution were: Australia, Ethiopia, France, Greece, Luxembourg, New Zealand, the Philippines, Thailand and Turkey.

Mr. Arkady Sobolev of the Soviet Union said that the draft resolution was no different to resolutions submitted in previous years which had not taken the United Nations "one step nearer a solution."

To attempt to ignore the existence of the Korean People's Democratic Republic was bound to make more difficult the task of bringing the two States together.

U.S. Congressman Walter H. Judd, summing up the case for the West, said that if the Communists really wanted a peaceful settlement in Korea, they could demonstrate sincerity by withdrawing "thousands" of Chinese troops from North Korea, by accepting the U.N. proposals, by accounting for 2,720 prisoners-of-war whose fate remains unknown to the U.N. Korean command, and by returning thousands of "abducted" Korean civilians to their homes in South Korea.

He brushed aside Communist arguments in favor of new agreements on Korea unification by stating that the Communist side had not honored old commitments.

Mr. Judd accused the Communists of a vast military build-up in North Korea in violation of the armistice.

4.—PHILIPPINE PRESIDENT OUTLINES FOREIGN POLICY

MANILA — (UP) President Carlos P. Garcia reiterated that the Philippines would follow a foreign policy of close relations with the United States and friendly Asian nations.

In his first post-election press conference President Garcia made these other main points:

1. He said a decision as to what would be done with opposition party Vice-President Diosdado Macapagal will depend on him.

President Garcia raised the possibility that Mr. Macapagal might bolt the Liberal Party and join the ruling Nacionalista Party. Otherwise, he said, it will be a "party to party affair."

"We are discussing it already," President Garcia said.

2. He said there had been "some suggestions" that he visit the U.S. He emphasized, however, that pressing domestic economic problems would take preference for the time being.

3. Talks with the U.S. over the controversial status of military bases in the Philippines would be resumed when a basis of understanding had been reached.

4. He said the Philippines needed foreign loans for further industrial development. He said legislation was planned to make the investment climate here more attractive.

5. He did not think there were grounds to be overly alarmed by Russian Sputnik and missile development.

"Just because one side makes announcements there is no reason to believe the other side is sleeping," President Garcia said. "These Big Powers often have something up their sleeves."

6. He said he believed that the Philippines should develop new markets for its products other than the now complete dependence upon the United States. He called for new markets in Europe and Southeast Asia.

7. He emphatically ruled out trade with China. He reiterated the Philippine support of Nationalist China.

President Garcia said he had no plans for Ambassador Carlos P. Romulo.

He also said no decision had been made on who would be Foreign Minister.

He said it remained to see how much Vice-President Macapagal was willing to cooperate with the Nacionalista administration.

He also said he would not run for re-election and therefore would be able to devote more time to the country's problems and less to politics.

Macapagal's Position

Nacionalista Party leaders ruled out any chance that the Vice-President-Elect, Mr. Diosdado Macapagal, would be offered a cabinet post under the Nacionalista administration.

Mr. Macapagal, Vice-Presidential candiate of the opposition Liberal Party in the November 12 elections, beat the re-elected president Mr. Carlos Garcia's running mate, Mr. Jose Laurel, Jr.

Nacionalista Party leaders met to discuss the problem of what to do with a Vice-President who comes from the opposition party.

They agreed that the results of the elections in which the Nacionalista Party won the Presidency and a majority of the Senate and House of Representatives seats gave the "responsibility of the government" to the Nacionalista. Mr. Macapagal thanked Mr. Laurel for the latter's statement conceding the election to the Liberal Party candidate.

Mr. Macapagal said: "I asure him (Laurte) as well as our people that I shall discharge the responsibility entrusted to me by the nation with the same dedication and patriotism with which Mr. Laurel would have wanted to serve in the post to which we both aspired."

This was the first time in Philippine history that an elected President and Vice-president come from different parties.

5.—MULTIRACIAL BACKGROUND POSES DIFFICULTY FOR MALAYA

NEW YORK — (AP) — In the foreword of the first book to be written about Malaya since it gained independence, Professor Rupert Emerson of Harvard University says that Malaya must possess great qualities of statesmanship, of patience and of human tolerance if her multilingual residents are to live in harmony.

The book, "The New Malayan Nation," by Frank H.H. King, former lecturer in economics at Hong Kong

University, presents a study of communalism and nationalism as it is related to the Malays, Chinese and Indians who make up the largest part of Malaya's seven million population.

"The heart of the question," writes Professor Emerson in the foreword, "is this: will the Malays, Chinese and Indians regard each other as partners in an alliance whose bonds must be continually tightened, or will they see each other as adversaries over whom communal victories must be scored?"

Professor Emerson wrote that it was impossible to guess what the reaction of the different communities and the distinguishable segments of those communities will be when the British leave as the ruling authority. Likewise, he said, it is not possible to tell how the Communists in Malaya and those outside the country will respond to the new situation. Another point he stressed was the effect of economic and social development and the spread of education, perhaps on a universal basis within the new country, which was given independence by Britain on August 31.

Hopeful Sign

The Harvard professor points out that the Malays, Chinese and Indians joined an alliance to obtain freedom.

Professor Emerson credits the Alliance in Malaya with being a hopeful feature of independence, but he asks: "As the Malay, Chinese and Indian masses are brought within the scope of an intensified national educational system, what will be the results in terms of their linguistic and cultural attachments? And as the lower elements of the society rise to social, economic and political significance what new forces and pressures will be brought into play?"

The Harvard educator said there was nothing in the record of other nations which have gained independence since World War II which precludes success in Malaya.

But he added that there was much in the record to temper any confident optimism, saying "the post-war drive for Asian and African freedom has opened a huge new realm of experience which is presumably more germane to Malaya's situation."

Mr. King's book was published by the Institute of Pacific Relations.

6.—RED CHINA AND SOVIET RUSSIA SHARE COMMON DESTINY SAYS MAO

MOSCOW — (REUTER) — Mr. Mao Tse-tung, the Chinese Communist leader, addressed a session of the Supreme Soviet and was greeted with stormy applause by more than 16,000 delegates and guests.

He spoke in Chinese.

Mr. Mao, whose remarks were translated into Russian passage by passage, said the Soviet Communist Party's measures against the personality cult and the anti-party group and for the improvement of political work in the army were "wise."

He said the October Revolution proved that it was possible to live without capitalists and landlords.

The Soviet Union was a first class industrial Power which was first to build an atom power station, the first jet airliner, the first inter-continental missile and the first artificial earth satellite.

The Chinese revolution had its own peculiarities, "but we have used in full measure the experience of the Soviet Union," Mr. Mao said.

The fight against revisionists' deviation was particularly important.

He said that at present the main task facing the Socialist camp was the fight against revisionism.

Communist parties must study the Soviet experience and know how to adapt it to their own conditions to be creative Leninists.

Mr. Mao said the imperialists were "pinning their hopes on war" to retain their hold on colonial and semi-colonial peoples.

The Communists camp did not want or need war, he said.

"If the imperialists unleash a third world war, they will bring about the complete downfall of the Capitalist system," he added.

American imperialism was meddling in the affairs of other countries, Mr. Mao said.

It had meddled in the internal affairs of China, it had been responsible for the Hungarian events, and was behind the pressure exerted on Syria.

Last year, the United States was behind the Anglo-French-Israeli aggression against Egypt.

"China stands completely behind the Soviet Union's warning to the imperialists not to attack Syria.

"The predatory imperialists should know that the time when they could with impunity direct the destinies of other countries is long since over," Mr. Mao said.

Turning to the situation at home, Mr. Mao said that there was in China a handful of bourgeois elements who opposed friendship with the Soviet Union, but the people had crushed them.

Nation-wide discussions on the two roads — to socialism and to capitalism — were being organized to solve the differences which existed in the country.

Wherever such discussions were held, the cohesion of the people and labor productivity and discipline had improved.

This popular self-re-education movement would be completed in a few months, but such campaigns would be held every year or two, Mr. Mao concluded.

France-Presse adds that Mr. Mao said China's destiny — "even our very breath" — was identified with that of the Soviet Union and the other Socialist countries.

"The imperialists, with the United States leading them, increase their provocations to break the unity of our camp. But only a bitter illusion crowns their efforts," he said.

Mr. Mao compared the policy of the Russian Czar, Chiang Kai-shek, and the "reactionary circles" in the Capitalists countries to the behavior of the fool in the Chinese fable who "picked up a stone to drop it on his own feet."

He said that none of the other revolutions in history could be compared with the 1917 Russian October Socialist Revolution" of which the Chinese Revolution is an integral part, which has transformed dream into reality over one-sixth of the globe."

After praising the friendship of the Socialist camp "with the Soviet Union at its head," Mr. Mao concluded with these words: "Proletarians and peace-loving peoples of China, unite."

Other Speeches

Each new diplomatic recognition of the East German State demonstrated that the "revenge policy of Western Germany must end in bankruptcy," he said.

The German Communists were firmly standing against any revisionism since that opened the way to counter-revolution.

7.—EXTRA-QUOTA IMMIGRATION TO U.S. AIDS H.K. REFUGEES

HONG KONG — Hong Kong refugees along with others around the world, will have the chance to compete for extra-quota immigration to the United States, the US Consulate-General has reported.

Some 14,500 refugees around the world will be admitted to the US on a highly selective basis, a Consulate spokesman said.

Applications will be sent on to Washington to determine which candidates may apply for entry visas. Successful candidates must still qualify for the visas — meet immigration and naturalization requirements — before they are admitted.

The spokesman said the September legislative act authorizing the admissions had no expiration date — unlike the Refugee Relief Act of 1953, which has now expired.

He stressed it had no national quotas — the 14,500 would be chosen at large from around the world.

"Final selection of applicants will be based," the consulate statement said, "on the elements of hardship endured by the refugee and his family since the time he left the Communist area and up to the time of application."

But the spokesman said their background — their education and skills — might well be just as important.

"I have very high hopes about Hong Kong refugees' competitive position," he said. It had been found there were at one time here 5,000 refugees from the mainland with postgraduate degrees earned in the West.

He added that those who "can do things with their hands" were much in demand in the US. The comment came in reply to a question about "whether farmers and agricultural people would be welcome under the act.

Those applicants who could make "an immediate contribution" in the national interest would likely hold an advantage, he went on.

A group with an administrative advantage, he said were those who were "in the pipelines" for admission under the 1953 act — who had filed applications and supporting evidence but had never got a decision owing to the act's expiration last December.

But such people, he said, would still have to file again under the new legislation.

8.—ACCEPTANCE OF ASIANS AS EQUALS, IMPORTANT FOR AMERICANS SAYS U.S. CONGRESSMAN

HONG KONG — "Are the American people willing to accept us (Asians and Africans) as their equals in every respect?"

On their answer depends the cold-war fate of the free world stated US Congressman D.P. Saund, Amritsar-born Californian, a member of the House of Representatives in Washington, at a Hong Kong Rotary luncheon shortly after his arrival here.

"If they are willing, we have nothing to fear," the stocky 58-year-old legislator assured his listeners. "If they are not, we must lose the race for the hearts and minds of the millions on these continents."

Congressman Saund, Democrat from Westmoreland elected last year, was optimistic about how his adopted countrymen would answer — they had undergone "a great change" of attitude toward Orientals in the past decade.

In 1946 he was not even eligible for US citizenship, he recalled — even though he had lived in California for twenty-six years. Now he was an elected member of "the most powerful legislative body in the world."

On the problem of Negro segregation too, he told reporters earlier at Kai Tak, the US was making good progress. The President's order sending troops to Little Rock showed that the administration and the American people were determined to allow no one to interfere with the racial desegregation ordered by the Supreme Court in Washington in May, 1954.

Congressman Saund reviewed the progress his own Indian countrymen in America have made since he went there to live.

He said that in 1920 prejudice and inequalities were so great he could not get a job even with the Ph.D. degree he had earned at the University of California. So he became foreman of a crew of cotton pickers.

"All I could do was look from the outside in," he remarked. "The bars were erected with the sign attached, 'No Admittance'."

But on the outside were larger opportunities, and he decided to do something with them.

From his efforts came the India Association of America, formed to win citizenship for its members and relieve the misery of poverty-ridden Hindus.

"When people heard what this organization was trying to do, they told me 'you should have your head examined' for putting it together," he said. "They said there were still too many native Americans who needed help."

But he carried on and finally won citizenship rights in 1946, he said. He took out his own papers in 1949. Since then it had been his aim to "prove there are no fosterchildren in God's family."

After a period as a businessman, he went on, he was elected judge in Westmoreland. During his four years on the bench he developed a yen for

politics. Last year he stood for California's 29th Congressional district. His Republican foe was the widely-known woman flier and wife of an extremely wealthy financier, Mrs. Jacqueline Cochran Odlum.

"I didn't meet a person who thought I had a chance," he recalled. The Republicans warned that if the voters elected me, the Southern Congressmen who control so many key committees would have little time for a brown-skinned colleague."

But none of the actual campaign opposition he said, arose from the fact that he was born in India or was brown-skinned.

"And now," he added, "I'm not on the House Commission for the District of Columbia, where so many freshmen get their first committee work. I'm travelling now on behalf of the Foreign Affairs Committee, to make studies and recommendations on a billion dollars in foreign-aid appropriations."

Asked at Kai Tak about aid and the Far East, he said the amount scheduled for Taiwan was a matter always under study. Any increase depended on necessities of the situation. It could be arranged if needs warranted.

As for Japan, he said increased trade and fears that the US might boost tariffs or otherwise limit imports from Japan were the main concerns of Japanese businessmen.

He felt the US government had a friendly attitude toward this trade — wanted to increase it.

9.—INDONESIAN COMMUNISTS PROCLAIM LOYALTY TO WORLD COMMUNISM

WASHINGTON — (AP) — A US Information Agency report says the Indonesian Communist Party has been the first Communist Party in Asia to drop its public pose of "national communism."

The report said a cryptic remark by former Vice-President Mohammed Hatta recently had stung M.H. Lukman, high-ranking Indonesian Communist, into an "unusually frank declaration" of loyalty to Moscow international communism.

Hatta was said to have commented during his visit to Communist China earlier this month that there was no Communist Party in Indonesia.

When Lukman was questioned about this he was quoted as replying:

"If Dr. Hatta meant by this that there were only national Communists in Indonesia and not international Communists, then this would be impossible as there is no difference between the two. Communists everywhere are identical and have similar aims."

The report prepared by the Office of Research and Intelligence. US Information Agency, commented:

"The private voices of the Asian Communist Parties have been silent since (First Secretary Nikita) Khrushchev enunciated the doctrine of parliamentarianism at the 20th party congress in February, 1956.

"Efforts of all the Communist parties were directed to creating the

illusion of independence from outside control and cooperation with nationalist parties of whatever political complexion. It was no longer pertinent to discuss the basic questions involved in national versus international communism.

"Lukman's reaction to Hatta's statement is the first instance in which circumstances have forced an Asian party to abandon, even if momentarily, its public pose of national communism.

The report said that while Lukman's motives in making the statement were not apparent, "it is altogether possible he was apprehensive lest the PKI (Indonesian Communist Party) bear the stigma of a 'national' Communist Party, rather than be identified as an integral part of the world Communist movement.

The report went on to point out that the Indonesian Communist Party has spoken with two voices. Its public voice has stressed the party's role as a legitimate political party supporting the aims of President Soekarno.

In private, however, the party has repeatedly stressed loyalty to the international Communist movement.

The report said that in Lukman's rare admission that "Communists everywhere are identical" the private voice of Indonesia's Communists became public.

10.—SURRENDERING REDS IN BURMA WELCOMED WITH BANQUET

RANGOON, Burma — (REUTER) — Surrendering Communist rebels were welcomed with victory bouquets and iced drinks by 5,000 people in the town of Pyinmana, about 200 miles north of Rangoon.

The 105 Communists were greeted with prayers and blessings as they marched under banners and archways to meet Thankin San Myint, Minister for Land Nationalization, who received their leader.

The party then went to the town's football ground, where their leader formally handed over a rifle and bayonet with the red flag attached — a symbol that the rebels had "exchanged their arms for democracy."

San Myint, in a speech, said that the district had been regarded as a stronghold of Communist insurrection. He hoped in future it would be known as a "birthplace of peace."

After the ceremony, the former rebels and men of the Burmese Army had lunch in a decorated pavilion.

The Communist leader said that the men who surrendered represented almost the entire district committee of the Communist Party in the Pyinmana area. Only two leaders were still underground.

The surrender has been described as the biggest blow yet suffered by Thakin Thantun, chief of the White Flag (Stalinist) Communist rebel group.

Thanthun has always relied on his followers in the Pyinmana district not only to keep him supplied with men and arms but also to act as a link with his followers in Lower Burma.

Book Reviews

THE GOSPEL TO EVERY CREATURE

By Rt. Rev. Léon-Joseph Suenens. 319 pp. Newman. 1957. US $3.00.

All men, whether members of the the clergy or lay persons, are urgently called to play a role in the spread of Christianity. Such is the noble theme of this absorbing study by the Auxiliary Bishop of Malines, who is a recognized authority on Catholic Action.

The author does not limit his analysis to the necessity of bringing the Gospel to pagan lands. Interpreting the term "missionary" in the broad sense, he examines the problem of the apostolate with respect to Protestants and other separated Christians and also in relation to fallen-away Catholics, Communists and those who have lost their Christian heritage. It is a disturbing and courageous book — one that deserves to be read and pondered by serious Catholics.

WIND BETWEEN THE WORLDS

By Robert Ford. 338 pp. McKay. 1957. US $4.50.

Here is the story of life in the exotic and remote land of Tibet, behind the forbidding mountain ranges of the Himalayas. The author, a British subject, was an official of the Dalai Lama's Government from 1948 until his capture, two years later, by the Chinese Communist invaders of Tibet.

As radio operator at Chamdo, in eastern Tibet, Ford had a unique opportunity to observe living conditions in a small village. He learned to speak the difficult language, made friends, and grew to understand and respect the people of this unusual Buddhist state.

The last half of the book contains a sobering account of Ford's imprisonment, "brainwashing," and eventual release by the Communists. The author is a sincere Anglican; his book is not only a fascinating human document but a splendid testimony of Christian faith.

THE CHRISTIAN FAMILY

By Most Rev. Tihamer Toth. 211 pp. B. Herder Book Co. US $3.75.

Where should the reform of society begin? If the question of family unity, permanence, and solidarity is not the most fundamental problem in a program of Christian social reform, at any rate it is one of the most vital and urgent elements of such a program.

This reason, apart from other considerations, is ample recommendation for a series of sermons on the Christian family. And Bishop Toth's discussion of problems connected with marriage and family life gives evidence of his intimate grasp of the perils that now threaten the Christian home. His analysis is never superficial, and his appeal is always that of an earnest and enlightened shepherd of souls.

The Catholic Church, in the fulfillment of her divine mission, must raise her voice to defend the sacredness of matrimony and to denounce social evils, such as divorce, companionate marriage, and sinful birth control. This is equivalent to saying that the priest in the pulpit, as the representative of the teaching Church, must preach on these subjects.

The sermons in this volume on the Christian Family may well serve as models for priests who have occasion to preach on these difficult and sometimes unpleasant subjects.

Reviews in Brief

THE SACRAMENTS ON THE MISSIONS

By John de Reeper, M.H. Browne and Nolan, Dublin. 40 shillings.

Missioners and missionary candidates will find much of value to them in this work designed as a supplement to a course in pastoral theology. The author it a Mill Hill Father with rich experience in the field and long training in canon law and moral and pastoral theology.

THE NATURE OF THE NON-WESTERN WORLD

By Vera Micheles Dean. 284 pp. New American Library. 1957. 50 cents.

Penetrating (if somewhat secularist) analysis of the hopes, fears and beliefs motivating more than half the world — 1,500,000,000 people in the many lands reaching from Morocco to Indonesia and including Latin America. The author skillfully relates present-day problems to the past histories and customs of the various nations.

LANGUAGE FOR EVERYBODY

By Mario Pei. 340 pp. Devin-Adair. 1956. US $5.00.

One of the world's leading linguistic authorities reports vividly and easily on language in history and in life today. A fascinating, readable book. it will be of value to missioners, tourists, and everyone who wants to understand the influence of language upon men's thinking and vice versa. Illustrated with helpful maps and diagrams.

HALF THE WORLD'S CHILDREN :

A Diary of UNICEF at Work in Asia.

By S. M. Keeny. 254 pp. Association Press. 1957. US $3.50.

Readable, full of human interest, fair and unbiased to members of all faiths and national groups — this is a fine account of the author's seven years as Asia Regional Director of UNICEF and that agency's efforts to bring food and modern medicine to millions of village children.

THE CAPTIVES OF KOREA

By W.L. White. 347 pp. Scribners. 1957. US $4.95.

One of America's best-known war correspondents here tells a startling story — how North Korean and Chinese prisoners taken during the Korean War were treated by the United Nations forces, and how the Communists treated United Nations soldiers who fell into their hands. A tragic tale of Communist duplicity and cruelty.

THE KABUKI THEATRE

By Earle Ernest. 296 pp. Oxford. 1956. US $7.50.

Everyone interested in the people of Japan will appreciate this detailed analysis of Japan's spectacular drama. The author, a Professor of Drama and Theatre at the University of Hawaii, covers very well his subject and shows an excellent understanding of Japanese society.

Mission Chronicle

BURMA

CHURCH'S MISSIONERS IN BURMA ACTIVE IN SOCIAL WELFARE FIELD

MANDALAY, Burma — The Church's missioners in Burma have made large contributions in the area of social welfare.

The Franciscan Missionaries of Mary and Sisters of Charity from Italy, for instance, have four leprosaria which they operate in Rangoon and Mandalay, and Toungoo and Kentung, respectively. The four institutions care for 2,000 victims of Hansen's disease.

There is no large hospital operated by Catholic missioners in Burma, but there are four small institutions, with a total of 100 beds, in Rangoon and Mandalay, and forty-five dispensaries scattered throughout the country. The needs of the people have brought about a situation wherein a dispensary may be said to exist wherever there is a residence of religious.

About 7,000 children are cared for in the 118 orphanages operated by Catholic religious in Burma. In Mandalay, furthermore, the Salesian Fathers operate a trade school, and the Sisters of St. Joseph have two vocational schools, in Bassein and Akyab.

In addition to these institutions operated by missioners, almost every city in Burma boasts an active St. Vincent de Paul Society or some other type of charitable organization.

CEYLON

CATHOLIC SISTERS REJECTED BY CEYLON

COLOMBO, Ceylon — Four Maryknoll Sisters who came to Ceylon to serve in its hospitals, have been rejected by Ceylon's Health Minister, a reliable source has stated.

The source said the reason is the strong feeling among Buddhists, the island's largest religious group, against employment of Catholic nursing Sisters in hospitals on the ground they seek to convert patients to Catholicism.

As a result of Buddhist agitation, Minister of Health Mrs. Vimala Wijewardene has promised Buddhists she will review the question of giving work to Catholic nursing Sisters, it was reported.

Catholic Sisters have been working in Ceylon's hospitals for more than fifty years, and this last group of four Sisters had been promised the Ceylon government under a long standing agreement with the Archbishop of Colombo.

CEYLON CALLED SCENE OF BUDDHIST REVIVAL WHICH THREATENS MINORITY GROUPS

KANDY, Ceylon — Buddhism is currently undergoing a violent rebirth in this pear-shaped island off India's southeastern coast.

This bid for new life by the traditional religion of the Sinhalese-speaking majority is but one of many aspects of a nation striving to cast off a long-established colonial pattern.

Since the Ceylon Independence Act of 1947, when nearly two centuries of colonial status under Western powers ended, a great surge toward national identity has been noted.

Now, as an independent nation with full dominion status in the British Commonwealth of Nations, Ceylon is hard pressed to solve its internal problems of unrest between racial and religious groups and the external problem of a favorable balance of trade.

To become an economically solvent nation, Ceylon needs to expand and diversify its economy rapidly so as not to be swamped with a burgeoning population growing at the rate of 3 per cent per year.

At the same time, it must prevent the sharpening of tensions between the approximately 5,974,000 Sinhalese, constituting about two-thirds of the population, and the 1,712,000 Tamils, predominantly Hindu group concentrated in the north whose language is one of the Dravidian tongues.

The overtones of the racial and religious clash have been growing louder since the approval on July 7, 1956, of the Sinhalese Language Law which made that tongue official for the island.

The Sinhalese, who inhabit the southwestern half of the 25,332-square-mile island, have sixty members in the House of Representatives, which constitutes a majority of that 101-member lower house of parliament.

With this majority they are trying to press for political results of their "Sinhala Only" slogan. Primarily, the Sinhalese hope to reduce the influence of the Tamils in the government, but at the urging of extremists among the country's 18,000 yellow-robed Buddhist monks the Catholic church has also become an object of attack.

Catholics, numbering about 806,000, comprise 9 per cent of Ceylon's population. The Church operates more than 12 per cent of the nation's 8,000 schools, 4,000 of which are public.

A primary aim of the Sinhalese is to suppress a nearly century-old school law that has recognized a system of denominational schools — including Buddhist, Catholic, Hindu, Moslem, and Protestant — which are approved and registered by the government.

Established by the British, after Bishop C. Bonjean, O.M.I., Vicar Apostolic, and later Archbishop, of Colombo, fought a long campaign to end discrimination favorable to Anglican schools, the law provides that:

— All land, buildings, and qualified teaching staffs are to be provided for the schools by the individual religious groups.

— The school must be regularly inspected and the children examined by government inspectors.

— Salaries of the teachers are paid by the government, but on a slightly lower scale than public school teachers.

This system has given Ceylon a literacy rate of 70 per cent, one of the highest in the Far East.

Some fanatic but influential Buddhists want the government to expropriate all denominational schools. They also, advocate the expulsion of nursing Sisters from public institutions.

Because of a shortage of nurses on the island, the government entered into a contract with the Catholic Hierarchy for the employment of 300 nursing Sisters in eight government hospitals. The government agreed to pay the Sisters' salaries.

Buddhist extremists, however, have charged that the Catholic Sisters are using their positions in government hospitals to convert patients.

Currently, a Buddhist group in the House of Representatives is drafting a bill designed to put a heavy tax on the income of all religious groups except the Buddhists.

Such a law, if passed, would cripple the missionary efforts of the Church in Ceylon.

But the Church is not the only object of attack. Some of the most vitriolic attacks have been made against the Tamils, whom the Sinhalese generally consider as intruders from southern India — even though their invasion of Ceylon began over 2,000 years ago.

During the period when Britain controlled Ceylon, many more Tamils were imported from India to work on the tea and coffee plantations. These people have been relegated to a position as second-class citizens and, on occasion, have been threatened with deportation to India. But the Tamils are an industrious people, and many of them have gained responsible and well-paid posts in commercial, banking and political spheres.

It was under these cicumstances that the Sinhalese Language Law was passed. The immediate result was an outbreak of riots in the Colombo area. The answer of more extreme Tamil elements has been to threaten secession, the formation of a federalized state, or ultimately a civil war.

CEYLONESE CATHOLIC GROUP SEEK SOLUTION TO LACK OF SCHOOLS

COLOMBO, Ceylon — A conference of Catholic workers and students here took up the problem of providing educational facilities to an estimated 700,000 children in Ceylon who go without schooling.

Inspiration for holding the conference came from the recent World Congress of the Lay Apostolate in Rome. Two of Ceylon's delegates to the October meeting spoke at the meeting here.

Adopting the slogan "Unity through Action" as its theme, the conference divided itself into five groups which then made special studies of specific problems.

The problem of children without schools was taken up by the Young Catholic Students group. Members undertook to find out for themselves the children deprived of schooling in

their area, and to go about the task of helping them in a practical way.

The men's section of the Young Catholic Workers, another group participating in the conference, decided to build a house in each village for the family which needed it most.

The women's section discussed the problem of trade unionism for Catholic working girls. They decided to take the initiative to form trade unions in all places that are without unions.

The Catholic women's group took upon itself the task of bettering the conditions of service for domestic servants.

More than 1,000 delegates attended the conference which opened with a speech by Ceylon's national chaplain of the Young Catholic Workers' group, Father H. Schram, O.M.I.

CHINA

NEW ANTI-CHURCH DRIVE IN RED CHINA: 40 LAYMEN JAILED; PRIESTS AND SISTERS MUST ATTEND 'INDOCTRINATION CLASSES'

HONG KONG — Priests and Sisters are being forced to attend new Communist "indoctrination courses" in Red China, reports reaching here state.

It is also reported that forty Catholic laymen in Shanghai, outspoken in opposing Red policy toward the Church, have been jailed.

The new six-week courses are for the "diehards" among priests and Sisters and have begun only recently, according to reports from Shanghai and the provinces of Shantung, on the coast north of Shanghai, and Kansu in northwestern China. It is not known whether any bishops have been forced to attend the courses.

During the six hours of classes each day the priests and Sisters are put under great pressure in an effort to make them accept Communist ideology and reject the authority of the Holy See.

The courses are a follow-up of the unsuccessful National Catholic People's Congress in Peking last summer during which a "Patriotic Association of Chinese Catholics" was set up. An indication of what the indoctrination courses consist of is contained in the report to the Peking congress by the government Bureau of Religious Affairs.

That report outlined a threefold government plan for the supervision of the Church in China by the so-called "patriotic association." It stated:

1. The Catholic Church in China is to be concerned with organizing "political arguments and studies of current situations and government policies."

2. Bishops, priests and Sisters are to implement the education of the people in communism by "learning seriously themselves, positively leading the faithful to study and encouraging them to participate in various events in social activity and production competition."

3. Time allowed for religious services will be used to propagate among the faithful the policies and instructions of the government and to help the government execute its policies regarding religion.

These terms, implying rejection of the authority of the Holy See which has condemned communism, as well as the recent government campaign officially advocating birth control for the people of China, are insuperable barriers to the acceptance of this program by Catholics.

Nevertheless the Communists have made it clear that only those who conform to this plan will be free to exercise their ministry. Bishops, priests, Sisters and laymen who oppose the government will be arrested and imprisoned. Many such arrests have occurred in the last two months.

Evidence of the continued opposition of the Catholic clergy and laity to the government's attempt to make the Church a state-controlled Communist organization has been the amount of space recently given in the Chinese Communist press to the "crimes" of "non-patriotic" Catholics.

Some of these "crimes" are: proclaiming that Catholics must submit unconditionally to Rome; sabotaging the Peking meeting and the establishment of the "patriotic association;" saying that the Legion of Mary is not a reactionary organization, and denying the sacraments to professed "patriotic or progressive" Catholics.

Meanwhile, the Chinese Reds have been trying to preserve the outward appearances of religious freedom while the groundwork for a schismatic and heretical Church is being prepared through the indoctrination of "Catholic rightists."

Mass is being publicly celebrated, the sacraments are being dispensed openly, the religious services in Catholic churches are well attended. This has led to many confused and misleading reports from visitors to China to the effect that there is still "freedom of religion" in that country.

Chinese Catholics, on the other hand, have not been misled. From one Catholic has come the statement that while the Catholics of China can still practice their Faith, they know it is the beginning of the end.

From reports received here the eventual government policy of removing these last vestiges of Catholic worship, which they have derided as "superstitious ideas to be abolished," has begun in several rural areas of China.

BUILDING OF TWO LARGE COLLEGES BEGINS

HONG KONG — The construction of the foundations of two new large Catholic Colleges on Hong Kong Island has begun.

The Sisters of Our Lady of the Angels are building a new St. Clare's Girls' School. The site-formation for the building is nearly completed and the foundation work will soon be started. The new building, which will house an 18-classroom secondary school including a laboratory, lecture room and an auditorium. It is expected to be ready for the beginning of the new school term in September 1958.

In the center of the city close to the Cathedral of the Immaculate Conception the construction of the foundations for the sixteen-storey Raimondi College is nearing completion.

Raimondi College, dedicated to the memory of Hong Kong's first Bishop and as a memorial of the centenary of the coming of the Fathers of the Pontifical Foreign Mission Institute to Hong Kong, is likewise expected to be ready for opening in September 1958.

The building will contain two primary schools and one secondary school and will have thirty classrooms as well as other rooms for specialized teaching. Each of the three schools will have separate entrances, as well as separate playgrounds. Twelve classrooms are to be allocated for use as an Anglo-Chinese Secondary School and eighteen classrooms are to be used for the two primary schools which are expected to be operated in two sessions.

FATHER ANTHONY MA, FORMER PRISONER OF CHINESE REDS, DIES

HONG KONG — Father Anthony Ma, the former Rural Dean for the County of Waichow, part of the Diocese of Hong Kong, has passed away. He returned to Hong Kong from Canton on May 19 of this year.

He had been ailing for many months in Canton and the Communists finally granted him permission to travel to Macao. When he arrived in Hong Kong he was helped ashore in a very weak condition, and was immediately taken to the hospital.

Father Ma was born on November 10, 1887 in Wun Yew village near Taipo Market in the New Territories (Hong Kong). He studied for the priesthood at the Seminary of the Immaculate Conception which was then situated near the Cathedral on Hong Kong island, and was ordained on December 28, 1911.

Shortly after his ordination he was appointed vicar cooperator in the Tam Tong District in Waichow County. There he remained until 1932 when he was appointed rector of Fan Wo Kon District, also in Waichow.

During the Japanese occupation of Hong Kong he was appointed Vicar-Delegate for all the districts of the Diocese on Chinese territory.

After the war and during the first years of the Peking regime Fr. Ma, was Rural Dean for Waichow County.

PRAYERS AND SACRIFICES NEEDED FOR MISSION COUNTRIES STATES BISHOP BIANCHI

HONG KONG — His Lordship Bishop Lawrence Bianchi, Bishop of Hong Kong, in a pastoral letter made an urgent appeal to the Catholics for the Diocese of Hong Kong for prayers and sacrifices for the intention of the Mission countries.

Missioners are the instruments of the Church in performing the task of teaching all nations as commanded by Christ. Bishop Bianchi pointed out that this charge was laid upon all the members of the Church. Active missioners are, as it were in the front line, but the success of their work depends upon their prayers, for it is through prayer that souls are converted and sanctified, and secondly upon the help they give in providing the material resources necessary.

Quoting the Holy Father's appeal in the recent encyclical "Fidei Donum" the Bishop reminded the faithful that the Mass is the most perfect form of

prayer and the Mass has primary intentions which are universal and missionary."

SUPERIOR GENERAL TOURS MARYKNOLL MISSION AREAS

HONG KONG — The Superior General of the Maryknoll Fathers has completed an inspection tour of the parishes and refugee centers conducted by Maryknollers here.

Father John Comber, M.M., from Maryknoll headquarters near New York, is making a tour of Maryknoll missions in all parts of the world. He arrived here from the Philippines, having already toured the society's missions in Africa, where he attended the consecration of Bishop John Rudin of Musoma, a Maryknoller from Pittsfield, Mass.

Father Comber was pleased with the progress of the society's work among the refugees in Hong Kong and said that Maryknoll was privileged to be able to cooperate with other religious congregations in working toward a solution to this problem.

In Hong Kong the Maryknoll Fathers conduct four parishes which care for 174,000 refugees from Red China. In addition to these parishes, they have established welfare centers in four large refugee resettlement areas.

These welfare centers include schools, medical clinics, social halls, workshops and low cost housing projects. More than 5,000 refugee children are enrolled in the schools, while 126,000 patients receive free treatment each year in five medical clinics.

The Maryknoll Superior General was tendered a dinner by Bishop Lawrence Bianchi of Hong Kong before leaving the colony. He plans to visit Maryknoll missions in Taiwan, Japan, Korea and Hawaii before returning to his society's headquarters.

CATHOLICS' EFFORTS TO FREE EMPRISONED BISHOP DENOUNCED BY COMMUNIST CHINESE PAPER

HONG KONG — A Shanghai Communist newspaper has denounced a group of Catholics for their attempts to win freedom for Bishop Ignatius Kung of Shanghai and thirty-five imprisoned priests.

The paper, Wen Hui Pao, demands that these Catholics not be allowed to escape unscathed from two alleged attempts to obtain the Bishop's release from a Shanghai prison.

According to the newspaper's story, Chu Kung-chia, a prominent Catholic layman, told the Shanghai Political Consultative Congress that grave mistakes had been made in the 1955 campaign to suppress "counter-revolutionaries."

Mr. Chu stressed the case of Bishop Kung and said that the government, by jailing the head of the diocese had created an obstacle to unity between Church and government.

Later, at the meeting of the Patriotic Association of Chinese Catholics at Peking in July, Mr. Chu said:

"Bishop Kung opposed the government. But his stand and his motives were sound. If Bishop Kung is not released, not only will the unity between Chinese Catholics and the government be affected, but foreigners

abroad will also conceive doubts concerning new China."

Ku Shou-hsi, a noted Catholic lawyer in Shanghai, also protested the Bishop's imporisonment. According to the Wen Hui Pao account, "Mr. Ku said openly that counter-revolutionaries under arrest should be punished if they were guilty, and relcased if they were guiltless."

Mr. Ku said that Shanghai Catholics were indignant that their Bishop and their priests have been under arrest for two years — some as long as five years — without having been brought to trial for sentence or acquittal.

A Catholic laywoman at the Peking meeting, according to Wen Hui Pao, "not only demanded rehabilitation for 'counter-revolutionaries' in the Church, but she also asked that a review be made of the cases" of some "flagrant" counter-revolutionaries who had been expelled from China.

This woman, Madame Tung Kueimin, said Wen Hui Pao, "had the audacity to ask the government to submit to review the cases alleging infanticide committed by 'Imperialists' of the Helpers of the Holy Souls society, and even frantically demanded the destruction of grave monuments constructed by various public groups to commemorate the deaths of these infants."

The article went on to tell how Madame Tung had protested the calumnies and injustices perpetrated by Communist authorities against Catholic nuns who had spent their lives serving Chinese children in orphanages.

Mr. Chu, says Wen Hui Pao, "spread far and wide a report that the Pope in Rome is the head of Catholics all over the world, whom we must obey unconditionally."

At other times during the Peking meeting, Mr. Chu defended the need of financial transactions between the Church in China and the Holy See and the acceptance of subsidies from the Holy See for mission work as "family business within the Church which the government should approve."

Vatican censures against schismatic clergy or laity, he told the "patriotic association," are "the internal affair of the Church, and should be carried out strictly."

Mr. Chu urged that these disloyal clerics and laymen be ousted from leading organs of the Patriotic Association of Chinese Catholics, and claimed that the presence of such persons could only create discord within the group. Also, he insisted that the name "patriotic association" be replaced with a title less opprobrious to those not belonging to the group.

In a denounciatory letter, published with the above story, Mr. Chu, Mr. Ku and Madame Tung are named as the core of a rightist "anti-party and anti-patriotic clique in Shanghai."

The letter demands that a thorough account be exacted from these rightists for all of what it calls their conspiratorial activities and their connections with imperialists and counter-revolutionaries.

"These rightists," says the letter, "are the most powerful followers and defenders of Bishop Kung's counter-

revolutionary bloc. Chu Kung-chia did his utmost to oppose the struggle against this bloc which began on September 8, 1955.

"He falsely asserted that the suppression of counter-revolutionaries covered a blow struck at the Catholic Church, and declared by way of threat: 'We fear no violence. The more oppressed we are, the stronger we become'."

RED CHINA ADVISES PARENTS OF LARGE FAMILIES TO BE STERILIZED, DOCTOR SAYS

SYDNEY, Australia — Married couples in Red China who have three or more children are advised that either the husband or the wife should be sterilized, a physician who recently visited Red China said here.

In a talk at Our Lady's Information Center, Dr. Douglas Miller, a Catholic, who is president of the Royal Australian College of Surgeons, said that Red China's government is anxious about the country's increasing population, which already numbers 600 million.

Dr. Miller visited China's major hospitals and universities.

Most of the doctors in China have had at least some training in the United States, he said, and give the impression that they would like to resume contact with American medical circles.

Dr. Miller explained that he was particularly impressed by the large medical research center and hospital in Peking. Constructed before the beginning of the Red regime, the center was built almost entirely with funds provided by the Rockefeller Foundation, Dr. Miller said. He remarked that his guides were obviously anxious to avoid stressing that fact.

In an interview with the president of the Chinese Medical Association, Dr. Miller asked about reports of "liquidation" of "undesirable" people.

The reports are exaggerated, he was told, though there have been some excessives in the early stages of the Red regime.

The training for medical students is not restricted to scientific subjects, Dr. Miller said, but includes indoctrination in Communist ideology and methods. Almost as much time is spent on Communist philosophy, he said, as on anatomy.

HONG KONG REFUGEE PROGRAM THREATENED BY LACK OF FUNDS

GENEVA, Switzerland, — The world's longest mercy "air bridge," spanning 8,125 miles from Hong Kong to Europe, may have to be abandoned because all available funds to aid European refugees from Red China have been used up.

The Intergovernmental Committee for European Migration (ICEM) and the Office of the United Nations' High Commissioner for Refugees have been responsible jointly for the relief program for refugees in Hong Kong. Working closely with the international agencies is Catholic Relief Services-National Catholic Welfare Conference.

The last planeload of refugees to be brought here on funds available to the ICEM arrived in early November.

Of the sixty-two aged and chronically ill persons aboard the plane, ten were sponsored by CRS-NCWC and will be settled in Switzerland, Belgium and Ireland.

The international agencies have paid for the movement of 10,000 European refugees from Red China to permanent resettlement areas.

Until the present, the funds for the movements of refugees came from a special grant made to ICEM by the International Refugee Organization. These funds have run out. The ICEM has declared that new funds must be found before it can lend its technical services and assistance.

In August of this year, Harold Tittmann, director of ICEM, strongly supported by Auguste Lindt, UN High Commissioner for Refugees, asked for $280,000 to continue the program.

At the same time, James J. Norris, of Elizabeth, N.J., European Director of CRS-NCWC, also made a dramatic appeal on behalf of the Hong Kong refugees.

The member-governments of ICEM responded to the appeal but the emergency funds were quickly used up. An estimated $600,000 is still needed to move 1,500 European refugees now stranded in Hong Kong. Of these 320 are classified as "difficult cases" because of illness or age.

A spokesman for the UN High Commissioner's office here said that the breakdown of the "air bridge" comes at a "particularly unfortunate time" when many countries have made more openings available in old age homes and hospitals.

DOUBT CHINESE PEASANTS WILL COOPERATE WITH STATE'S BIRTH CONTROL CAMPAIGN

HONG KONG — The Red Chinese government's birth control campaign is bound to meet with strong resistance from the people, who have a traditional respect for a large family, observers here feel.

As part of a 12-year plan (1956-1968) to increase agricultural production, raise the standard of living and accelerate industry, the Red government of China is pushing a campaign for birth control.

Government propaganda in favor of birth control has centered around the burden that large families place on agricultural workers whose production is small.

Observers here state, however, that the government will have a difficult time persuading the Chinese peasants to adopt birth control because they look upon children "as one of the greatest riches."

INDIA

COMMUNIST GOVERNMENT'S NEW RULING MAY FORCE CLOSING OF ALL CATHOLIC SCHOOLS IN INDIA'S KERALA STATE

ERANAKULAM, India — A new ruling issued by Kerala's Communist government may result in the closing of this southern Indian state's 1,691 Catholic schools.

The ruling has been challenged as unconstitutional in the state's high court by the managers of three Kerala

Catholic schools. In writ petitions the three have called for a court order banning enforcement of the Red decree.

In the Archdioceses of Trivandrum and Changancherry managers of Catholic schools have been instructed to ignore the order.

P.J. Sebastian, chairman of the action committee set up by the Kerala bishops to fight Red school legislation aimed against the Church, has declared that Catholic schools will close rather than obey the ruling.

The ruling puts into effect a provision of the anti-Catholic education bill which has been passed by the Red-controlled Kerala legislature, but which has not yet been signed by Indian President Rajendra Prasad. According to the bill, which will not become law unless it receives central government approval, the state can take over any private school it judges to be mismanaged.

The provision of the bill being enforced by the Communist administration's order takes away the financial control of private schools from their managers, including the right to disburse teachers' salaries. It gives that right to headmasters who are to act as government agents. Kerala Minister of Education Joseph Mundaserry has ordered headmasters to prepare teachers' payrolls and draw the money to meet them from local state treasury offices.

In Kerala the administrative heads of schools are called managers. Up to the present headmasters have had authority only in strictly academic matters.

Under this system the manager of a Catholic school is at times the only representative of Church authorities. Because the government must approve the hiring and firing of teachers, who are paid by the state, and because strict seniority rules govern teacher promotion, teachers and headmasters in Catholic schools are often Hindus or other non-Catholics.

In such cases the Church can maintain control of its schools solely through their managers — parish priests in parochial schools, priests appointed by the bishops in diocesan schools and members of religious communities in schools run by the various congregations. In spite of the restrictions on their authority resulting from laws governing the appointment and dismissal of teachers, it is the managers who determine school policy.

Because they control policy, managers have been the special target of the Reds since they won control of the state government earlier this year. The Communists apparently believe that so long as managers have the power to supervise teachers, the schools cannot successfully be turned into centers of Red indoctrination. This belief explains the Communist effort to whittle down the authority of managers or remove it altogether by replacing them as the official disbursers of government funds paid to teachers.

The Kerala Managers' Association has condemned the new ruling and urged headmasters to refuse to cooperate with the government in carrying it out. The association said that managers will close down their schools if the decree is not withdrawn.

It also protested against a reported government plan to have police officers visit private schools and obtain from teachers and students written documents backing the education bill.

Meanwhile, according to reports from New Delhi, the central government still has doubts as to the constitutionality of the bill.

The Home Ministry, which will advise President Prasad whether or not to sign the bill, has been told by the Education Ministry that a number of the bill's provisions are illegal. The Education Ministry declared in a note that these provisions violate the article of the Indian Constitution which states that "all minorities, whether based on religion or language, shall have their choice."

In discussing the central government's doubts regarding the Kerala school bill, the Times of India, the nation's leading daily, noted that the constitution also declares:

"The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language."

In has been reported that the national government's approval or disapproval of the bill will depend on the answers given to its request for a clarification of the disputed provisions from the Kerala administration. The request was made following the presentation of a protest to national leaders by a committee representing all non-Communist parties in Kerala. The five-man committee, headed by a Hindu, included only one Catholic in order to refute the Red claim that only the Church is opposing the bill.

The committee declared that by introducing the school bill at this time the Reds are trying to divert popular attention from pressing economic problems. It stated that the bill paves the way for "regimentation" in education, will eventually make democracy in Kerala a "meaningless fad," and is the first step toward a possible Communist stranglehold on the whole of India.

INDIAN BISHOP WARNS AGAINST 'RED CATHOLICS'

TUTICORIN, India — Bishop Thomas Fernando of Tuticorin has warned Catholics in his diocese against persons who call themselves "Catholic sympathizers of the Communist party."

Bishop Fernando said it is inconsistent for a person to claim he was both a Catholic and a Communist.

"Catholicism is not merely a philosophy," Bishop Fernando said. "It is life itself. Whoever, therefore, does not share this life, can have nothing in common with Catholicism. It is an illusion and a vagary of the mind to assert that a Catholic can at the same time be a Communist."

The Bishop also deplored criticism of Catholic relief programs in India. He noted that some Hindu leaders have claimed that the relief supplies are the first step toward converting those who benefit from the supplies.

Bishop Fernando underlined the fact that the Christian community has made immense contributions to the progress of India in such fields as

education and medical service. He pointed out that Christians have given money and supplies in the service of the nation without thought of being repaid.

VIETNAM'S PRESIDENT ADDRESSES CATHOLIC GROUP IN COURSE OF FOUR-DAY VISIT TO INDIA

NEW DELHI, India — President Ngo Dinh Diem of Vietnam emphasized his Catholic religion by accepting the greetings of Delhi Catholics at an official function here.

The reception was given by the Catholic Action Association of the Archdiocese of Delhi-Simla. Among the notables present were Archbishop Joseph Fernandez of Delhi-Simla and the ambassadors of France and Japan.

Presiden Diem had come to India on a four-day visit at the invitation of the Indian government and met with President Rajendra and Prime Minister Jawaharlal Nehru.

In his address at the Catholic meeting, Mr. Diem recalled the fact that Vietnamese history during the past 300 years has been largely a history of religious persecution. He said that more than 100,000 people had offered their lives there in defense of divine and human rights.

He said that thousands had preferred to spend their lives on the streets as refugees rather than accept Communist totalitarianism. Thousands of children have been forcibly removed from their parents because their fathers and mothers refused to welcome communism, the Vietnamese President added.

Mr. Diem went on to say that it was not an accident that India, immediately after the Ascension of Christ, was evangelized by one of the Apostles, St. Thomas, and later by St. Francis Xavier.

Mr. Diem said that these and other divine favors "point to the beneficial role India is invited to exercise in a new world now in the making."

MOTHER OF PROMINENT INDIAN PRIESTS DIES AT 82

MANGALORE, India — Mrs. Seraphine D'Souza, mother of a prominent family that gave four priests and a nun, died here at the age of 82. She was a holder of the papal medal "Pro Ecclesia et Pontifice."

Mrs. D'Souza's best known son is Father Jerome D'Souza, S.J., who is now in the United States as a member of the Indian delegation to the United Nations General Assembly. A veteran Indian representative at the UN, Father D'Souza has just been named Assistant Superior General of the Society of Jesus for the Jesuits' newly formed Indian and East Asian Assistancy.

All of Mrs. D'Souza's surving children are in religious life. Besides Father Jerome, there are two other Jesuit priests. One is vice provincial of the Karnatak vice-province of the society, and the other a former rector of St. Joseph's seminary here.

The youngest son, Father Leo D'Souza, is a secular priest attached to the Mangalore diocese. The only daughter is a Carmelite nun here.

FIRST UNITS OF CATHOLIC HOUSING PROJECT FOR 10,000 IS INAUGURATED IN INDIA

BOMBAY, India — A huge Catholic housing project designed to shelter 100,000 families eventually was inaugurated here.

Father John Hubner, S.V.D., officially opened the first ten dwellings, which will construct housing facilities on 800 separate sites.

Four of these housing societies were represented at the inaugural ceremonies. The housing project is primarily the work of Catholic laymen.

HIGH COURT OF INDIAN STATE REJECTS GOVERNMENT SUIT SEEKING FINANCIAL CONTROL OF CATHOLIC CONVENT

JABALPUR, India — The Madhya Pradesh State Supreme Court has set aside claims by the state administration to the effect that Catholic religious properties should be classified as "public trusts."

"Public trust" is a name used in India to designate moneys set aside, either by an institution or by an individual, for such public purposes as education, charity and medical aid. Because of complaints of mismanagement of such funds, various state governments in India have promulgated Public Trusts Acts to supervise and control their administration.

The Madhya Pradesh case arose out of the refusal of Catholic authorities to register the funds of their institutions as public trusts.

By so doing, the Church funds would have been converted into a semi-official money pool subject in all respects to government interference. Provisions in the trusts acts give power of inspection of trust funds at any time to any person having interest in it. It also appoints a government official as Charity Commissioner with authority to make decisions regarding the utilization of trust funds.

When trust acts of this nature were first enforced in India in 1953, the country's Catholic Bishops' Conference took exception to many of the clauses. The Bishops called them "an unwarranted interference in the administration of Church property."

The Madhya Pradesh case reached the high court following a ruling by the registrar of public trusts at Sagar.

This official exempted the St. Joseph's Convent at Sagar from the act. The exemption was granted on the basis of arguments presented by the superior of the convent. She told the official that the convent was a voluntary union of pious women who had pooled their educational and financial resources to conduct a school for Indian children.

The state government called the exemption order "an improper miscarriage of justice," and sued the convent. It asked the high court to quash the exemption and demanded the convent's registration as a public trust.

Sued also were Bishop Conrad Dubbleman, O. Praem., of Jabalpur and the Catholic churches under him. The prelate was sued because he followed the convent in turning down the registration call.

During hearing of the case the Catholic counsel pointed out that Catholic religious institutions are governed by Canon Law.

The case was decided by a high court bench composed of a Moslem judge and a Hindu judge.

The judges rejected the government's plea and described it as "fallacious."

The judgment said: "In such a state of affairs where dedication is not to the public but to God, and the money is handed out, not as a trust, but as something to be used at the sweet will of the officers concerned, there cannot be any public trust.

"This argument has considerable force, and unless it can be shown that any portion of the money in the hands of the churchmen is impressed with a trust, either express or constructive, it cannot be said that the officers of the church were in the position of trustees answerable at the instance of the beneficiaries."

The verdict has been hailed as a historic pronouncement because of its likely effect on other states where similar acts are in force.

9,000 COMRADES APPOINTED BY KERALA COMMUNIST REGIME

MALAPPURAM, KERALA, India— In its first six months of rule the Communist regime in Kerala has appointed more than 9,000 Communists to government committees, a Catholic political leader has reported.

P.T. Chacko, Catholic leader of the opposition in the Kerala legislature, said that the Communists have created about 460 committees during its first six months in power. Ruling by committees is one of the principles of adminstration adopted by Kerala's Red government.

Mr. Chacko said that, beyond providing employment for some 9,000 Communist party members, the new government has done nothing tangible to improve the lot of the people and that unemployment generally is still as acute as ever.

The Indian state's opposition leader said the Communist appointees have immense potential to influence to voters through their strategic positions.

Meanwhile, the Catholic Students' Union of Kerala has warned its members against cooperating with the activities of the Communist-sponsored Students' Federation.

The Catholic student group said that the federation is the "mouthpiece" of the Communist party in the student world. It banned Catholics from becoming members of the federation.

KERALA GOVERNOR PRAISES WORK OF CATHOLIC EDUCATORS AS RED REGIME PUSH ANTI-SCHOOL DRIVE

IRINJALAKUDA, India — Kerala State Governor B. Ramakrishna Rao has lauded the part played by private Catholic agencies in the spread of literacy in India, particularly here in the country's most literate state of Kerala.

Mr. Rao said that the "wonderful progress" that Kerala has achieved in the matter of education was the result of the selfless service of private agencies.

He spoke after conducting the formal inauguration of the new term at a year-old Catholic college here conducted by members of the Syro-Malabar Carmelite congregation and affiliated with the University of Kerala.

Mr. Rao said that he also was convinced that education should be independent of outside disturbance.

While the Governor voiced his praise of private education, there was no official reaction from him or his lieutenants concerning the assertion by Joseph Mundasserry, Communist Minister of Education of Kerala, that Mr. Rao had given his assent to the Red government's controversial school bill.

The bill, which would allow the state to seize any private schools it judged to be mismanaged, was passed by the Kerala legislature in early September. The passage aroused a storm of protest among Moslems and Hindus as well as Christians. Most of the state's 3,170 private schools are Catholic ones. Since then, the Communist regime which was elected in Kerala early this year has tried to make it appear that opposition to the arbitrary measure is insignificant.

Mr. Mundasserry's assertion that the Governor — who is appointed by the President of India and thus not dependent on the elected government — had assented to the bill and then sent it on to the President for approval, was misleading. A bill of this kind requires the assent of the President, but not the Governor, and inquiries showed that Mr. Rao merely forwarded the bill to New Delhi with his comment on some of its provisions.

Meanwhile, Mr. Mundasserry and other Kerala Communist leaders have been making a regular procession from their capital at Trivandrum to New Delhi in an effort to secure approval of President Rajendra Prasad for the bill.

Following the ministerial trips to Delhi, the school managers' circles sent a five-man mission to the capital to meet officials there. The Catholic member of the team was E.P. Verghese, president of the Catholic Education Action Committee.

The mission began its efforts by presenting Prime Minister Jawaharlal Nehru with a memorandum signed by 5,000 school managers. This was followed by interviews with President Prasad, Home Minister Govind Ballabh Pant and Education Minister Abul Kalam Azad, a Moslem.

Addressing a public meeting in New Delhi, Mr. Verghese said schools would become "arenas of Communist propaganda" if the bill was put on the books.

The team members said that if they failed in their mission to persuade the president to withhold his assent, the bill would be challenged in a court of law as a violation of provisions of the Indian constitution.

As part of the multi-faceted campaign to weaken opposition to its school legislation, the Communist press played up all in incidents tending to stir up animosity between Christians and Moslems. But the maneuver backfired: It was brought out that Kerala Finance Minister C. Achyutha Menon had written a world history text insulting the Moslems.

Dropping this tactic, the government resumed an earlier campaign to gain support among section of the Chris-

tian community. The vice chancellorship of the new University of Kerala went to a leading Jacobite Christian, Dr. John Mathai, and another prominent member of the same dissident Christian community has been made educational adviser to the state government.

The government also announced new concessions for students who are members of the former untouchable cast converted to Christianity.

Throughout India, the official arrangement is that only Hindus are entitled to the full benefits of this scheme. Christian converts receive, if at all, only a limited portion of the benefits.

The Kerala Backward Christian Federation has been leading the campaign for full benefits to converts. The government originally turned down the demand saying that any extension of aid to converts would depend upon a national policy decision in the matter.

It has now awarded a stipend of about five dollars a month to all Christian convert students in colleges. This award brought convert students to a level of almost complete parity with Harijan Hindu students.

But in another tactical move, Kerala's Law Minister V.R. Krishna Iyer pointed a threatening finger at the Catholic defense group here known as the "Christophers."

For the past many weeks, the state's Communist papers have been calling for "action" against the group.

A French Catholic priest, who reportedly had served during World War II as military chaplain, was linked with these allegations. He was represented as being the "instructor" at a "camp" established in his institution for the "Christopher soldiers."

The priest promptly denied the allegation and invited local Communist leaders to visit his institute and see what was happening there. Far from imparting "military training" members were taught useful crafts there, he said.

"Christophers" is the name of a voluntary corps of Catholic young men formed here for the purpose of defending Church institutions and personalities from possible Communist violence.

The "Christophers" group made its debut two months ago during an anti-education-bill meeting at Palai. There, the presence of 12,000 "Christophers" scotched Communist plans to disrupt the meeting through violence.

A top Communist leader said that behind the shadow of the "Christopher" group, the Catholic Hierarchy was planning to subvert the government through violent means.

Mr. Iyer has threatened the organization with "dire consequences" if it did not disband itself soon.

LEGALITY OF KERALA BILL DOUBTED, INDIAN PAPER SAYS

BOMBAY, India — The Times of India, the nation's leading daily newspaper, has quoted "competent authorities" in New Delhi as expressing doubts about the constitutionality of the Kerala Schools bill.

The bill, currently awaiting a decision by Dr. Rajendra Prasad, President of India, was passed by the state legislature of the Communist-dominated Indian state of Kerala in Southern India. The bill would enable the state to nationalize private schools in its territory.

The Times, which is published here, cited sections from the Indian Constitution which declare:

"All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. . . .

"The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language."

The Times story credited "competent circles" in New Delhi with the view that some of the clauses of the Kerala bill take away from minorities their right to maintain schools. The newspaper said it was understood that the central government's Home Affairs ministry had consulted the Education and Law ministries on the bill.

The newspaper also noted that even if the bill is signed by President Prasad, it still can be appealed to a court of law.

INDIAN CARDINAL REPEATS CHURCH'S BIRTH CONTROL STAND IN LETTER TO SEE

BOMBAY, India — A reiteration of the Church's condemnation of artificial birth control was made here in a message from His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, read in all churches of the archdiocese.

The Cardinal's warning of the intrinsic evil of birth control was made after the Bombay state government's decision to launch a state-wide planned parenthood propaganda campaign. The plans include a "Family Planning Week" during which literature will be distributed and lectures given, instructing the people of the state in birth control methods.

"It is a grave injustice to the Church," the Cardinal's message read, "to represent her as demanding of parents more and more children, regardless of the moral, material and social conditions into which they are born. . . The Church ardently desires a rapid amelioration of the social and economic conditions in India, such as will enable every new-born child to have the opportunity of growing up in conditions in keeping with human dignity. . . . The Church agrees that at times personal, economic and social conditions may make a limited birth rate advisable and fully justified in a particular family or group. But what she will not countenance is that immoral means should be used to this end."

Continuing his message, the Cardinal decried the fact that some Catholics, "unfaithful to what their religion demands of them," practice birth control. The Church, he said, grieves over these people "just as any nation does when she finds that there are traitors to the common good."

MAN DIES FROM WOUNDS SUFFERED IN INDIAN CLASH OVER KERALA SCHOOL BILL

ALLEPPY, India — An anti-Communist demonstrator has died in District Hospital here, the victim of a clash between Communist and anti-Communist demonstrators in nearby Shertally.

The unidentified victim died as the result of wounds inflicted by Communists attempting to break up a public demonstration staged as a protest against the controversial Kerala state school bill. This bill, passed by the Communist-controlled state legislature, has been denounced by non-Communists as a device to take over private schools in the state.

AMERICAN PRIEST IN INDIA TELLS HOW LANDLESS ABORIGINES CLEARED JUNGLE, BATTLED FLOODS TO BUILD NEW HOMES

MONGHYR, India — We had the land. We had the landless. The problem was getting the two together.

One would suppose that the problem would solve itself by merely inviting the poor to inhabit and till the land. We supposed so too. So we let it be known that 500 acres of land were available to landless Santhal families with no strings attached — an outright gift.

I accompanied an enthusiastic group around the property one day. They conversed volubly, staked out imaginary claims, built castles in the air and prophesied that this was to be the Santhal Happy Hunting Ground. These primitive people, living several hundred miles northwest of Calcutta, are at home in the jungle. They are adept hunters with bow and arrow, nets, traps and snares.

But our first attempt proved abortive — nothing but talk. The Santhals never came back for a second look.

While there were no strings attached to this gift of land, I must explain just what it entailed. You could see a vast area of jungle and waste lands, with thorns, vines and undergrowth intertwined to make thick meshes. Trees sheltered panthers, wild boar, deer and various species of jungle cat and fowl. Snakes and scorpions — well, this is India, isn't it?

Briefly the veteran Santhals summed it up: It will take a tremendous amount if cooperative effort to make that jungle fit for habitation.

My spontaneous reaction was that of a normal and practical-minded American: It will take plenty of cash to see the project through.

Bishop Augustine Wildermuth, S.J., of Patna, gave a willing ear and $200. Then the Government Land Reclamation Bureau promised us $20 for every acre reclaimed and converted into rice fields. We were encouraged enough to approach a group of natives again. Now we were able to promise both land daily free rations until they could plough, plant and reap their own harvest.

The year was 1954. The problem now was where to begin. All we lacked was everything — axes, mattocks, saws, wedges, ropes, shovels and a place to live while the work proceeded.

For headquarters we settled on a mud church in a village a mile from the work site. Gradually we got tools from outside. The only mechanical device was a lone wheelbarrow to haul mud. The rest of the hauling depended on head work: basket-carrying heads.

The men began hacking their way through the jungle. They stacked the logs, split the wood, picked their barefoot way through briars and thorns. Work progressed. The jungle receded. The monsoon rains approached. They were to become a greater challenge than any previous one.

We began raising an embankment for a dam. If we could husband the rain water in the valley below the village site, perhaps we could even get a rice crop the very first year. We worked desperately under the glowering, rain-laden clouds.

For a week the rains held off. The dam grew and it looked as if just one more day would be sufficient to complete the work. One afternoon, dead tired, we trudged back through the jungle to our quarters. We had hardly arrived when the monsoon rains came pelting down.

The storm was violent. Fearing for the newly constructed mud works, I called the tired men together and told them: "If we don't go back there right now all our work is for nothing."

We returned through the heavy downpour. Even before we got within sight of the dam an ominous gurgling had reached our ears. We ran forward to be greeted by muddy waters boiling through a small breach in the dyke. We slashed mercilessly at the sodden earth, heaving it into the now widening hole. The water behind the dam rose steadily, threatening to go over.

But we stood our ground and slugged away, flailing around in mud and muck. We began to pray that the rain would stop — at least we could save the dam if it did.

For a time the water rose as fast as we loaded earth on the summit of the dam. Then we went upstream and made a small deviation dam. This checked the violent rush of the flood waters. Then, as it grew dark, the rains slackened, the dam was saved.

It proved to be more than a victory over the elements. From that time on a new spirit could be detected among the settlers. They had learned that, by working together as a unit, they could do things that one man alone could never accomplish and today we have quite a sizable area behind the dam ready for cultivation.

From dam building and erosion control we turned to house construction, another major and trying task. We cut logs, carried them to the clearing, trimmed them, matched them, and put together houses sixty feet long and divided into six rooms. With summer the men were ailing, weakened with malaria. Undernourishment and even starvation discouraged them. Funds were running out. Crop failure had made straw for thatching very expensive.

But by late summer of 1956 our settlers had abandoned their temporary quarters in the mud church to move into houses their own industry had prepared. Now I had entire

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We returned through the heavy downpour. Even before we got within sight of the dam an ominous gurgling had reached our ears. We ran forward to be greeted by muddy waters boiling through a small breach in the dyke. We slashed mercilessly at the sodden earth, heaving it into the now widening hole. The water behind the dam rose steadily, threatening to go over.

But we stood our ground and slugged away, flailing around in mud and muck. We began to pray that the rain would stop — at least we could save the dam if it did.

For a time the water rose as fast as we loaded earth on the summit of the dam. Then we went upstream and made a small deviation dam. This checked the violent rush of the flood waters. Then, as it grew dark, the rains slackened, the dam was saved.

It proved to be more than a victory over the elements. From that time on a new spirit could be detected among the settlers. They had learned that, by working together as a unit, they could do things that one man alone could never accomplish and today we have quite a sizable area behind the dam ready for cultivation.

From dam building and erosion control we turned to house construction, another major and trying task. We cut logs, carried them to the clearing, trimmed them, matched them, and put together houses sixty feet long and divided into six rooms. With summer the men were ailing, weakened with malaria. Undernourishment and even starvation discouraged them. Funds were running out. Crop failure had made straw for thatching very expensive.

But by late summer of 1956 our settlers had abandoned their temporary quarters in the mud church to move into houses their own industry had prepared. Now I had entire

families and their animals to feed and look after. And the famine condition that prevailed throughout the district this year has made conditions most trying: High prices, Asian flu, malaria, malnutrition. One meal a day has been the fare.

It is a constant struggle, this little rehabilitation project in the vast Indian agrarian reform.

LEADING CATHOLIC DAILY JOINS INDIAN PRESS SOCIETY

NEW DELHI, India — For the first time an Indian Catholic daily has become a member of the Indian and Eastern Newspaper Society.

This society, an organization of leading Indian newspapers, offered membership to Deepika, 70-year-old Catholic daily published at Kottayam, Kerala. The paper is owned by the Syro-Malabar Rite Carmelite Fathers.

Deepika is among five Malayalam language papers in official touch with I.E.N.S. There are about thirty dailies printed in Malayalam, the language of Kerala state.

MADRAS GOVERNOR MOURNED

MADRAS, India — The Madras legislative assembly has honored the memory of former Catholic governor A.J. John, who died here October 1.

The assembly adjourned for the day after a ten-minute session devoted to Mr. John's memory.

It passed an official resolution voicing sorrow at the death.

Speakers during the session included the leader of the house, the leader of the opposition, and the Speaker.

WILL DIRECT BEATIFICATION CAUSE OF INDIAN NUN

NEW DELHI, India — A new postulator has been appointed for the beatification cause of Sister Alphonsa, a Franciscan nun born in India who died eleven years ago after spending most of her religious life as an invalid.

Franciscan Father Anthonio Kayiroli has been named postulator for the cause of Sister Alphonsa, a member of the Clarist Sisters, who belong to the Third Order Regular of St. Francis, of Bharananganam. As postulator, Father Anthonio succeeds Father Fortunato Scipioni, postulator general of the Franciscan Order in Rome.

Sister Alphonsa was born in 1910 at Kudamaloor. Her mother died when the future Religious was still a child, and an aunt raised her. She refused several marriage proposals and eventually won her family's permission to enter religion.

During her sixteen years in religion Sister Alphonsa was continually in poor health. During one of her frequent attacks of illness, she unexpectedly died. Sister Alphonsa is said to be the first Indian woman proposed for beatification.

TWO MORE INDIAN STATES INTENSIFY ACTION TO SPREAD BIRTH CONTROL

NEW DELHI, India — Two large Indian states have announced new moves to intensify the "cooperation" of rural inhabitants in the government birth control program.

Bombay state and Madras state have announced plans for "birth control weeks," family planning centers, birth control literature and various publicity devices.

Official quarters behind the birth control movement have expressed satisfaction with the announcement. Three years ago the same officials had declared themselves "disappointed" over the lack of success of birth control clinics in villages and rural areas.

Since that time special attention has been paid to spreading birth control knowledge among the people of small towns and villages. There has been a concerted effort to create interest by means of posters, leaflets and special lecture tours by official propagandists. Centers established in various locales have offered contraceptive materials gratis to interested villagers.

Speaking at the Regional Rural Health conference of the World Health Organization here, D.P. Karmarkar, India's Minister of Health, declared that family planning must be one of the essential economic objectives of underdeveloped countries.

Referring to the need for spreading knowledge of birth control methods into rural areas, Mr. Karmarkar said that "tangible results" would not be achieved until birth control instruction formed a "tangible part of village health programs."

Dr. C.K. Lakshaman, director general of the health services of India, spoke at the meeting and declared that birth control must be adopted through all of southeast Asia as an "essential uplift program" of rural populations.

The entrance of Bombay state into the campaign is a switch from its previous attitude.

Until recently, Bombay was one of the few states in India which had declared themselves against birth control. This attitude came mainly from Morarji Desai, its chief minister.

Mr. Desai has become a member of India's Central government, however, and Bombay's previous position on the question has been abandoned for its new stand.

CROWD OF 3,000 SUPPORTS INDIAN BISHOP CHARGED WITH LIBEL BY HINDU

JASHPURNAGAR, India — A crowd of some 3,000 Catholics were outside the courthouse here when Bishop Oscar Sevrin, S.J., of Raigarh-Ambikapur, arrived to answer charges in a defamation suit.

The crowd pressed forward to kiss the Bishop's ring and offer him words of encouragement. Later, when bail had been set at $100, several people in the crowd begged for the opportunity to supply the amount.

The defamation suit against Bishop Sevrin arises from a complaint made against him by Boko Sardar, a member of the Hindu royal family of Jashpur.

Mr. Sardar contends that Bishop Sevrin libeled him in his book on the Madhya Pradesh state government's report on foreign missionary activity.

Before the Bishop's book was published, Mr. Sardar was alleged to have led a mob on a Catholic church and desecrated the church. He

was found guilty of the act by a lower court, although a higher court reversed the decision.

When Bishop Sevrin wrote his book on the Madhya Pradesh report, he cited instances of anti-Catholic activity and singled out Mr. Sardar's case as an example.

Mr. Sardar now claims that the Bishops' remarks have made a "Satan" of him in the United States, through the coverage given the incident in the Catholic and secular press there. He further claims that Bishop Sevrin has demonstrated his position as "a hater of Hinduism."

There are eight other defendants in the suit, all of whom are claimed to have added to the defamation of Mr. Sardar.

JAPAN

JAPANESE SCIENCE GROUP PUBLISHES BISHOP'S BOOK

TOKYO, Japan — "The Christian History of Northern Japan," written by the late Bishop Urakawa of Sendai, Japan, has been published by the Japanese Association for the advancement of Science.

A copy of the book was sent to His Holiness Pope Pius XII by Archbishop Maxmillian de Furstenberg, Apostolic Internuncio to Japan. A letter from Msgr. Carlo Grano, Vatican Substitute Secretary of State, said the Pope read the book with deep interest and wished to thank all those who had worked for its publication.

PROMINENT JAPANESE, AMERICANS SPONSOR CONCERTS FOR TOKYO CATHOLIC UNIVERSITY

TOKYO, Japan — Prominent members of the Japanese and American community have combined forces to sponsor a series of concerts to provide funds for the University of the Sacred Heart here.

U.S. Ambassador and Mrs. Douglas MacArthur II, Prince and Princess Mikasa and Princess Chichibu are among the patrons of the series, which will aid the university operated by the Religious of the Sacred Heart of Jesus.

The first concert was conducted by Kazuyo Yamada, conductor of the Japanese Broadcasting Commission orchestra.

President of the university is Mother Elizabeth Britt, formerly of Manhattanville College of the Sacred Heart, Purchase, N.Y.

HEIR OF CONFUCIUS VISITS DIVINE WORD INSTITUTE

NAGOYA, Japan — Duke K'ung Te-ch'eng, 77th direct descendent and legal heir of Confucius, renewed here an acquaintance with missioners of the Society of the Divine Word which began at birth.

Duke K'ung, leader of the Chinese Confucians, and charged as such with responsibility of maintaining the tomb of Confucius (K'ung Fu-tze) at Kufow, visited the Society of the Divine Word Research Institute at the Catholic University of Nagoya.

The Duke thus renewed a relationship with a Catholic congregation that began when a Divine Word Lay Brother who was serving as physician to the K'ung family in Kufow was the official witness who verified the birth of the male heir.

Duke K'ung, who since the Communists conquered China has been living on Taiwan, and is now professor at the National University of Taiwan called at the Catholic university here while on a lecture tour of Japan.

TWO CONVERTS AMONG FIRST SISTERS OF ATONEMENT TO OPEN MISSION IN JAPAN

YOKOHAMA, Japan — There are two converts to Catholicism among the five Sisters of the Atonement who arrived here recently to establish their congregation's first mission in the Orient.

Coming from their motherhouse at Graymoor, Garrson, N.Y., the Sisters are to engage in an apostolate of social work at the invitation of Bishop Luke K. Arai of Yokohama.

The new missioners include Sister Mary Adrian, from Oxford, Pa., who was a Presbyterian missioner in India for some time before her conversion, and Sister Clare Catherine, of Vancouver, British Columbia, whose family were among the first converts at the Catholic Japanese Center conducted by the Sisters of the Atonement in Vancouver.

Another of the Sisters, Sister Mary Laetitia, a graduate of Sacred Heart College in Tokyo, has returned to work among her fellow Japanese. Sister Mary Daniel, of Woodside, N.Y., is superior of the convent. The fifth Sister is Sister Clarissa, the first vocation to the congregation from its California mission.

Friars of the Atonement have been working within the Diocese of Yokohama for the past nine years. They have established six mission centers and raised the number of Catholics from 358 to 1,750.

CHURCH REBUILT IN JAPANESE CENTER NEAR 350-YEAR-OLD SITE

KASHIMA, Japan — Bishop Dominic Fukahori of Fukuoka, Japan, blessed a new Church of the Holy Rosary here near the site of Kashima's first Catholic church built 350 years ago.

The first church was built by missioners in 1607 and was dedicated to Our Lady of the Holy Rosary. It was destroyed eight years later during a period of persecution. When Catholic missioners returned here in modern times, the only trace of the area's early Catholicity was the quaint custom of the people to use the word "Amen" as an expression of gratitude.

The new church will serve mostly fishermen and farmers.

APPOINTED TO HEAD FRANCISCANS IN JAPAN, KOREA, PHILIPPINES

TOKYO, Japan — Father Appolinar van Leeuwen arrived here to assume his duties as delegate general and superior of all the Franciscan Fathers in Japan, Korea and the Philippines.

Born in the Netherlands, Father van Leeuwen was provincial of the Franciscan Fathers' Netherlands province from 1946 to 1952. During that time, many residences of the order which had been destroyed during World War II were rebuilt and several new buildings were constructed.

After his term as provincial had ended, Father van Leeuwen went to Rome, where he was prefect of studies for the entire Franciscan order. He remained in that post until his latest appointment.

The greatest concentration of Franciscans under the new delegate general's direction is in Japan, where 200 Franciscans operate eleven mission districts. In addition, they conduct a missionary training school and the Franciscan Biblical Institute, which is currently translating the Bible into Japanese.

INTERNATIONAL DIVISION OF SOPHIA UNIVERSITY IN TOKYO HAS STUDENT ENROLLMENT OF 502

TOKYO, Japan — The International Division of Sophia University here opened its academic year with an enrollment of 502 students.

The division is the English-speaking section of the Jesuit university and 85 per cent of its present enrollment is American. Students of nineteen other nationalities make up the remainder of the student body.

All lectures are in English, leading to an A.B. or B.S. degree. Since it was opened in 1952 the International Division has graduated 121 students.

MATERIALISM LEADING JAPANESE STUDENTS TO SUICIDE, PRIEST SAYS; MAJORITY OF PEOPLE JUDGED NON-RELIGIOUS

ABOSHI, Japan — Teaching of religion in Japanese public schools is prohibited and the result is that most Japanese students are complete materialists, according to Immaculate Heart Father Leo Gheysen.

Father Gheysen, who is working as a missioner in this southern Japanese town, said that materialism is so much a part of an ordinary Japanese student these days that, among the 23,000 officially known suicides a year, the majority are Japanese students.

When a university student tells me that he is going to kill himself," Father Gheysen said, "when he flunks his examination, I cannot take it as a joke. The last one who told me so proved a few days later that he meant what he said."

Father Gheysen said that Japanese students have intellectual curosity and a willingness to learn. He said these traits have proved useful to missioners trying to combat the materialism of the schools.

"We began in Aboshi a kind of extracurricular course in the parish hall with the help of the best members of the Legion of Mary," he said.

"Classes are mainly taught on Saturday afternoon and Sunday," Father Gheysen said. "English and religion are the main subjects. Through a very efficient campaign we were able to enroll some 300 boys and girls, and they like to come. We hope that within a few years we will

have a fine group of potential converts," he said.

FULDA, Germany — The overwhelming majority of the Japanese people are non-religious, according to a German priest assigned to the Apostolic Internunciature in Tokyo.

Speaking at a Missionary congress here which marked the 50th anniversary of the admittance to Japan of members of the Fulda congregation of Franciscan missioners, Father Sigisbert Biedermann, O.F.M., declared that most Japanese regard Buddhism and Shintoism as social conventions. Father Biedermann, who is secretary to Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan, charged that they live a materialistic life according to non-religious if not positively anti-religious principles.

Since World War II, about 60 per cent of the Japanese people have become virtual atheists, he said, adding: "The Japanese have found their old traditional religious incapable of meeting the problems of the modern world."

The task of Christian missioners is increased by the utter indifferences shown toward spiritual questions, he said.

"Our problem is that of finding ways to arouse the interest of the people of Japan before we can demonstrate to them how adequate true religion is in the solution of contemporary problems," Father Biedermann declared.

The priest praised the work of the eighty congregations of Catholic Sisters working among the Japanese children to promote Christianity. Thanks to them, to the work of missionary priests and Brothers, and to the efforts of many devoted Catholic laymen, the number of Catholics in Japan has more than doubled since the close of World War II, Father Biedermann said.

KOREA

REQUIEM MASS FOR KOREAN PATRIOT

SEOUL, Korea — Requiem Mass was offered here for Ma Choi Nam Sun, Korean patriot and drafter of the Korean declaration of independence from Japanese rule in 1919.

A eulogy, written by President Syngman Rhee, was read at the Mass by Bishop Paul M. Ro, Vicar Apostolic of Seoul.

Mr. Ma became one of the major leaders in Korea's liberation movement after his country's annexation by Japan in 1910. The movement reached a climax with the declaration of independence and the revolt in March, 1919, when thousands of young and old Koreans alike gave their lives in an abortive attempt for freedom.

While the patriot lived to see the establishment of the Republic of Korea in the southern half of the country in 1948, and the ravages of war two years later, he always held to his dream of a united, independent and democratic Korea until his death.

AMERICAN IS NAMED SUPERIOR OF JESUIT MISSION IN KOREA

SEOUL, Korea — Father Kenneth Killoren, S.J., of Appleton, Wis., has been named first superior of the Jesuit mission here.

The special work of the mission, staffed by Jesuits from the Wisconsin Province, is the establishment of a Catholic university for Korea.

Father Killoren arrived in Korea two years ago and since then has been studying the Korean language, teaching Korean candidates for the Jesuit order and assisting in the purchase of property for the university. Recently a 50-acre site on a hill within the city limits of Seoul, about a mile from the Han river, was obtained. About forty acres of this land is usable for building.

Father Killoren is the first full superior of the Jesuit mission here. His predecessor, who was acting temporarily as superior and adviser, was Father Theodore Geppert, S.J., former president of the Jesuit university in Tokyo.

To present staff includes seven Jesuits, four of them Americans: Father Killoren, Father Clarence A. Herbst, S.J., of Winneconne, Wisc., Father Basil M. Price, S.J., of O'Neill, Neb., and Brother Arthur F. Dethlefs, S.J., of Omaha, Neb.

The new superior attended Appleton Public High and St. Francis Seminary, Milwaukee, before he joined the Jesuits in 1940. Before his ordination at St. Mary's, Kansas, in 1953, he taught and directed athletics at Campion Jesuit High in Prairie du Chien, Wisc.

DEDICATE NEW KOREAN CHURCH IN HONOR OF PRIEST KILLED BY REDS

SAMCHOK, Korea — Ecclesiastical and civil officials attended the dedication of a new church here in memory of Columban Father James P. Maginn, who was killed by North Korean Reds in 1950.

Father Maginn, a native of Butte, Mont., was arrested on July 4, 1950, and shot three days later.

The church was dedicated in honor of the Most Holy Trinity at a ceremony which included a Pontifical Mass celebrated by Bishop Thomas Quinlan, S.S.C., Vicar Apostolic of Chunchon. Attending the ceremonies were Msgr. George Carroll, M.M., exiled Apostolic Administrator of the Vicariate Apostolic of Pyongyang, North Korea, and director for Korea of Catholic Relief Services-National Catholic Welfare Conference, and sixteen priests of the Chunchon vicariate.

Civil authorities present included the mayor of Samchok, who is not a Catholic but who gave two statues for the new church; the local chief of police and representatives of civic organizations.

ARMY, CRS-NCWC, WORK TOGETHER TO AID KOREAN FIRE VICTIMS

SEOUL, Korea — U.S. Eighth Army personnel and the Catholic Relief Services-National Catholic Welfare Conference came to the rescue of hundreds of people left destitute by a large fire in a town near here.

The fire started in the market section and soon spread to nearby houses. About seventy houses were destroyed and 350 people were left homeless.

Maryknoll Father Joseph R. Herbert, of New York, contacted Msgr.

George Carroll, M.M., CRS-NCWC representative in Korea, and large supplies of food, clothing and bedding were brought to the stricken with the help of trucks loaned and operated by personnel of the U.S. Eighth Army in Seoul.

MALAYA

VETERAN OF SINGAPORE MISSIONS DIES AT 80

SINGAPORE — Requiem Mass was said here for a veteran of the Singapore missions, who died on shipboard while returning from a rest in his native France.

Father Edward Becheras, 80, who was a member of the Foreign Mission Society of Paris, had been working in the Singapore mission since 1905. He was offered the opportunity to return to France in retirement a few years ago, but preferred to remain here, working for the Church.

Father Becheras had gone to France for a vacation and, while returning, fell ill. Archbishop Michel Olcomendy of Singapore decided to have Father Becheras' body returned and buried from his parish, where he had worked so many years.

NEW GUINEA

DUTCH MISSION PRELATE ENLISTING LAYMEN FOR WORK IN NEW GUINEA

UTRECHT, The Netherlands — A campaign has been started here to enlist "pioneers" for work in New Guinea mission posts.

Bishop Herman Tillemans, M.S.C., Vicar Apostolic of Merauke, Dutch New Guinea, said here that these young men are needed to remain in aboriginal villages while the missioners make the rounds of their territories.

Bishop Tillemans said that school teachers used to perform this task, but currently there is a shortage of them.

It is Bishop Tillemans hope that Catholic organizations and parishes in the Netherlands will "adopt" a "pioneer" for each village and guarantee his salary. Currently, there are 200 "pioneers" in New Guinea, but more are needed.

PAKISTAN

NEW PAKISTAN PRIME MINISTER PROMISES TO RESTORE SEPARATE ELECTORATES TO PROTECT MINORITIES

KARACHI, Pakistan — The new Prime Minister of Pakistan has assured Christians that his government will immediately restore the system of separate electorates throughout the country to protect the rights of minorities.

In a radio address made after he took his oath of office, Premier Ismail Ibrahim Chandrigar said he would restore the system of separate electorates which permitted religious or racial minorities to vote for their own candidate to Parliament.

Catholic and other Christians in Pakistan have opposed the recently enacted "joint electorate" system which consolidates the minority vote with the much larger Moslem and

Hindu vote. The result is that no Christian representatives would be elected because the majority of the voters are non-Christian.

Speaking of an amendment in the Constitution which set up the joint electorate system, the Premier declared:

" . . . Separate electorates are the best guarantee for their (Christian) rights. Minorities are a sacred trust with us, as was promised by the founder of Pakistan (Mohammed Ali Jinnah) and as was provided for in Article 27 of the Constitution.

"We will not only safeguard their legitimate rights and interests but also will be generous toward them," he said.

C.E. Gibbon, a deputy speaker of Pakistan's national legislature and a prominent Catholic layman, hailed the new Prime Minister's decision.

Mr. Gibbon who has been leading a court fight against the joint electorate system, said:

"On behalf of the Christian community and myself I offer President Iskander Mirza and the Premier of Pakistan and our fellow countrymen, our heart-felt thanks and appreciation for this magnanimous gesture.

"To my own community I appeal to Catholics to offer prayers to Almighty God at services in all Catholic churches in Pakistan for having saved us from political extermination."

Mr. Chandrigar succeeded H.S. Suhrawardy as prime minister after the Suhrawardy government coalition was upset by interparty disputes.

AMERICAN NAMED VICAR GENERAL OF PAKISTAN SEE

DACCA, Pakistan — American-born Father Charles C. Houser, C.S.C., has been appointed Vicar-General of the Dacca archdiocese.

He succeeds Father M.J. Norckauer, C.S.C., also a native of the United States.

Father Houser, a native of Youngstown, Ohio, arrived in Dacca in 1946, six months after his ordination in Notre Dame, Ind., by the late Archbishop John F. Noll, Bishop of Fort Wayne.

The Dacca archdiocese is manned by members of the Congregation of Holy Cross of the United States. The present Ordinary is Archbishop Lawrence Leo Graner, C.S.C.

PHILIPPINES

NO PARTY RECEIVED OFFICIAL CHURCH SUPPORT IN FILIPINO ELECTIONS, NUNCIO DECLARES

MANILA, Philippines — Although the winner of the presidential elections here is considered a friend of the Church, no political party received official Catholic backing during the campaign.

This was stressed by Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines, in a statement denying one party's claim that it had the support of the Hierarchy.

The Nuncio stated:

"To stop any attempt to involve the Catholic Hierarchy and clergy in partisan politics, I feel it my duty to

declare that messages to Catholic voters pretending to state the number of Catholic bishops and the proportion of the Catholic clergy who are backing any candidate or party are without evidence or foundation in fact, and do not come from an authorized ecclesiastical source."

President Garcia and his two main opponents, Liberal party candidate Jose Yulo and Progressive party's Manuel Manahan, all received support from different Catholic groups. Mr. Yulo sought Catholic backing by distributing rosaries with a small metal disk bearing the words: "Remember Yulo on November 12."

Another candidate regarded as favorable to the Church has won election as Vice-President. He is Diosdado Macapagal, a Liberal. In the Philippines voters cast their ballots separately for a President and Vice-President. Thus it is possible for the two officials to belong to different parties.

CRS-NCWC HAS AIDED MORE THAN MILLION PERSONS IN PHILIPPINES

MANILA, Philippines — By the end of this year more than a million Filipinos will have been aided in some way by Catholic Relief Services-National Catholic Welfare Conference.

This figure includes 900,000 persons who have been given help through their parishes and others who have been assisted through clinics, orphanages and other institutions.

Since the start of CRS-NCWC activities here some 5,000 tons of supplies have been received, mainly rice and clothing. The supplies have been distributed to all the needy, both Catholic anl non-Catholic.

The government is now cooperating with CRS-NCWC by exempting all incoming relief goods from customs duties and taxes. The government will also pay for storage and for transportation of supplies to distribution centers.

U.S. PRIEST PUBLISHES DIALECT CATECHISM, POINTS UP SERIOUS LANGUAGE PROBLEM IN PHILIPPINES

MANILA, Philippines — The publication by an American priest of a catechism and prayerbook in the Zambal dialect has pointed up the serious problem of languages in the Philippines.

Filipinos are handicapped by the fact that sixty-seven native dialects are used through the islands. Not only can people from the northern parts of the Philippines not understand those from the south, but people from different sections of the same islands are unintelligible to each other.

This is a particularly difficult situation for missioners who learn one dialect only to find it is useless in some sections of their parish. Also it makes the production of religious literature extremely difficult.

For instance, there are some 40,000 people in the Philippines who speak a dialect called Zambal. There has never been a prayerbook nor a catechism printed in Zambal until Columban Father John Moran in the Santa Cruz parish of Zambales province decided to do something about it.

Father Moran from Providence, R.I., with the help of a Zambal professional man, translated the catechism into the dialect and printed it for distribution in the area. He followed this project with the production of a prayerbook.

Prior to this, the only prayerbooks in Zambal were handwritten ones, painstakingly done by indivilual Zambals and sold to his neighbors. These, as might be expected, contained many errors, doctrinal and otherwise.

MANILA THRONG GREETS CHINESE CARDINAL

MANILA, Philippines — Civil and ecclesiastical officials joined with a throng of Chinese Catholics here to welcome His Eminence Thomas Cardinal Tien, S.V.D., exiled Archbishop of Peking, who arrived for a two-week visit after a two-month stay in Taiwan.

On hand to greet the Cardinal were Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines; Chien Chih-Men, Chinese Ambassador to the Philippines, and many Chinese residents of Manila and the surrounding area.

Cardinal Tien visited Taiwan to study the condition and growth of the Church there. After his stay in Manila, he will return to the United States, where he is living while in exile.

MORE THAN 40,000 CHINESE CATHOLICS IN PHILIPPINES

MANILA, Philippines — There are 43,168 Chinese Catholics in the Philippines but less than 20 per cent practice their religion, according to Bishop Juan B. Velasco, O.P., exiled Bishop of Amoy, China.

Bishop Velasco was recently appointed Vicar General of Chinese Catholics in the Philippines, with eight parishes and twenty missions under his jurisdiction. He said there are six grade schools for Chinese Catholics with a total enrollment of more than 3,000.

There are also forty-nine Chinese diocesan and religious priests in the Philippines. These are 194 Chinese seminarians, Bishop Velasco said.

TAIWAN

MARYKNOLL SUPERIOR GENERAL VISITS TAIWAN

TAIPEI, Taiwan — Very Rev. John W. Comber, M.M., Superior General of the Catholic Foreign Mission Society of America, (Maryknoll) arrived in Taipei aboard a Hong Kong Airways plane from Hong Kong. He is at present making a visitation of all the Maryknoll mission in Africa and the Far East.

While in Taiwan, Father Comber has been visiting the sixty-three Maryknoll priests and brothers who staff thirty-five parishes in the Archdiocese of Taipei and the Prefecture of Taichung.

At a luncheon reception for all Maryknoll Fathers in Taiwan, Father Comber expressed his admiration for the very successful apostolic work done by the Fathers here, and urged the assembled priests and brothers on to greater works for souls.

Ordained in 1931, Father Comber was assigned to Fushun, Manchuria and arrived in China at the time of the famed "Mukden Incident." At the outbreak of World War II, he was imprisoned by the Japanese and later repatriated on the Gripsholm, along with most of the American missioners in the Far East.

In 1944 Father Comber was named Rector of the Major Seminary at Maryknoll, N.Y., which post he held for nine years. In 1953 he was sent to Chile as the Maryknoll Group Superior in that area.

Returning as a delegate to the General Chapter last summer, Father Comber was elected Superior General of the Maryknoll Society for a ten year term.

MARYKNOLLERS ORGANIZE BASKETBALL TOURNEY FOR GEN. CHIANG'S BIRTHDAY

TAICHUNG, Taiwan — A five-day basketball tournament was organized by the Maryknoll missioners here to commemorate the 70th birthday of Generalissimo Chiang Kai-shek.

Twenty teams competed in the men's division for the Presidential Birthday Cup trophy. All games were played at the Catholic Center here.

Father Leonard R. McCabe, M.M., director of the center, said the basketball competition is planned as an annual event.

The Catholic Center was built for use by Catholics of the Apostolic Prefecture of Taichung, but it has proved to be a great attraction for the teenagers and young men and women of this central Taiwan city.

The center has led to the conversion during the past year of thirty-five college and forty high school students. Also, it has helped the missioners to keep contact with students previously converted.

BENEDICTINE SISTERS FROM MINNESOTA PLAN TO OPEN NEW TAIWAN NOVITIATE

TAIPEI, Taiwan — To train the many young Formosan women who have religious vocations, Benedictine Sisters from St. Joseph, Minn., will open a novitiate here next year.

Mother Mary Richarda, superior of the Minnesota foundation, is visiting the Benedictine Sisters now in Taiwan. With her is Sister Mary Henrita, mistress of novices at St. Joseph, who will supervise the establishment of the new novitiate.

There are five Benedictine Sisters from St. Joseph here. Forced to leave the Chinese mainland before the advancing Communists in 1948, the Sisters have been active in educational work in Taiwan since then.

All five of them are attached to the faculties of either the Taiwan National University or the Normal University.

"We now have eight Chinese Sisters," say Sister Mary Wibora, the local superior. Two of them are here and six are studying in the United States. With the increase in vocations it is very necessary that we open a novitiate here."

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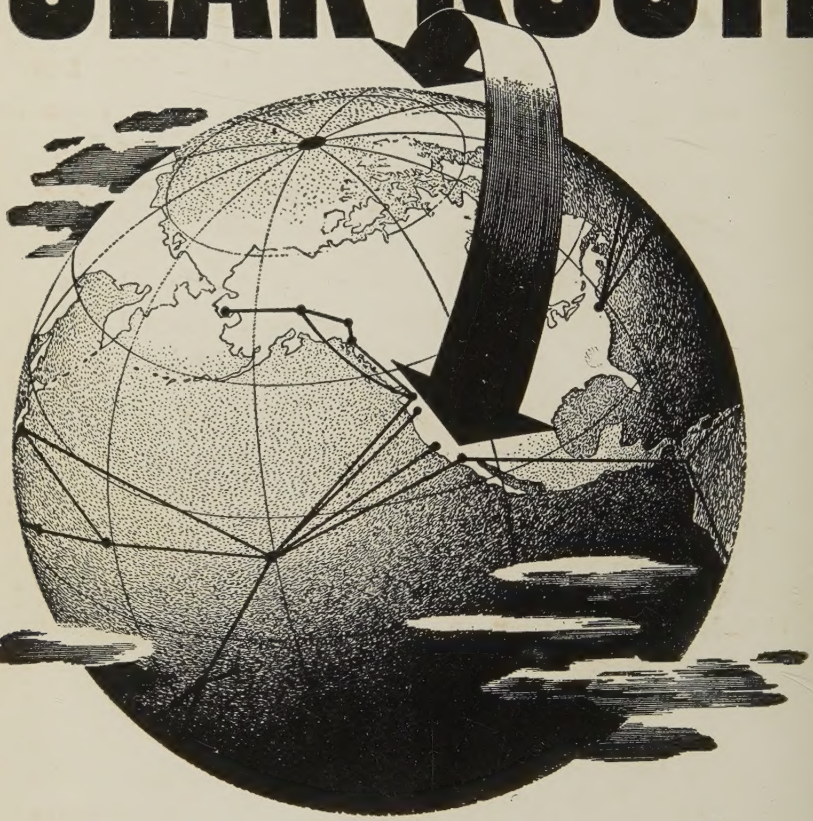

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